

A
DISCOVERY²⁴

OF

Satans Wiles

AND HIS
SVBTILE DEVICES,

IN

Transforming himselfe into the
likeness of truth, but hath alwayes stirred up
his Instruments to oppose and persecute the

Truth from age to age, as at this day he doth,
which (by the true light) is made ma-
nifest.

Also, Some of the Marks of the false Prophets are discover-
ed, and the Cause of the Innocent pleaded against the lyes and slan-
ders lately printed and published, in a Booke entituled, *Antichrist (in
spirit) unmasked, &c.* put forth by one James Brown, who styles himself
a Preacher; in which he hath numbred the Righteous with Transgres-
sors, joyning the despised ones whom he calls *Quakers*, with those rude
and ungodly ones who are called *Ranters*. The principal Heads of his
Book answered, and the truth and innocency of the upright cleared
from those his false aspersions, &c.

By a lover of truth and righteousness, who is a Souldier in the Army of
the Lamb, in this his day of war against the Beast and false Prophet,
known to the world by the Name of A. Parker.

And he was numbred amongst transgressors, Mar. 15. 28.

And as they have done unto me, so will they do unto you, saith Christ.

And ye shall be hated of all men for my Names sake, Matt. 10. 22.

*But blessed are ye when men shall revile you, and persecute you, and speak all
manner of evil against you falsely for my Names sake, Matt. 5. 11.*

London, Printed for Thomas Simmons, at the Bull and Mouth
neer Aldersgate, 1657.

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FUND

February 6, 1937

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THE
SERPENT
TRACED,
AND HIS
DECEITS
BY THE
TRUE LIGHT

Discovered and made manifest,

That the simple ones may be warn-
ed, and escape his snares.

Great is the mystery of godliness, not known to the World nor Worldly Wisdom, though many there have been in ages past, as there are in this age, who have made large and fair pretences, and talked much of God, and his Way and Worship, and of his Ordinances, drawing near to God with their lips and mouths, but their hearts afar off, having got a litteral and formal knowledge, but strangers to the life and power: The myserie and secrets of God hath been hid, and is hid from that Wisdom which is below, earthly, and sensual; and no people upon the earth, under what name or form soever they be, by all their Wit and Wisdom, Learning, and studied Inventions, can find out the mystery of the Kingdom of God, for it is sealed and hid from all the Sons of Adam, who be in the transgression, drove out from God and his pure presence, and are aliens and strangers from the true knowledge of God: Yet notwithstanding

ing it hath pleased the Lord out of his goodnes and tender love unto mankind, to send his Son into the World, a Light, a Leader, and a Teacher, to lead the sons and daughters of *Adam* out of sin and transgression, and to reconcile them unto God again, in pure union and fellowship, to rejoice in his love, and by him alone is salvation brought, and his light hath shined forth unto all, and the Grace of God that brings salvation, hath appeared unto all men, without respect of persons, and it was by him alone that salvation was wrought in all ages, before Letter or Writing was; and he is the same at this day, whose Name is called the Word of God, which liveth and abideth for ever; he is *Alpha* and *Omega*, the beginning and the end, and his appearance is terrible to the wicked, and hath been hated and opposed by the wicked generation, in whom the Wicked one, the old Serpent did rule; and according to his promise made of old, he is risen in his might and power, that he may accomplish his Fathers Will, and do his Work, which is to deface the Devils Kingdom; for for this end & purpose was the Son of God manifest, That he might deface the Works of the Devil, which makes the Devil to rage and swell, and stir up his Agents in whom he bears rule, and musters up his forces to make War with the Lamb, and with those who are his followers, who bear his image of truth and innocency, as at this day is manifest in *England*, and other parts. It hath pleased the Lord in his goodness and mercy, to appear in power, glory and praises to his Name for evermore; and through his righteous judgements which are sweet and precious, hath he purified and gathered unto himself a holy and a peculiar people, in whom he will be glorified, and hath made his mighty power manifest in them and amongst them, which hath made proud flesh to tremble, and the Earth to shake, to the wonder and astonishment of many, as it hath been in times past; the Workings of God hath been wonderful and strange to the World, and carnal and formal professors, as it is at this day; a mighty VVork hath the Lord begun in *England*, and many by his power are made to leave off their vile courses, and vain conversations,

versations, and by the Grace of God are taught to live soberly and righteously, which makes the Beast to rage, and formal professors even to gnaw their tongues because they can no longer be hid, nor their hypocrisie discovered, but by true light is made manifest, and the deceits of the formal VVorshippers discovered, which makes many to scoff, and scorn and reproachfully give unto the servants of the Lord (who fear his Name, and tremble at his Word) the Nick-Name of *Quakers*, and under that Name revile them, jeer them, mock and scoff, beat and imprison many of them; and most sorts of people (professors especially) cry out of Error and Heresie, Blasphemy and Delusion, and all manner of evil Names do cast upon the Innocent, filling the ears of people with such foul and filthy reports, both by Word and Writing, that many people though they be not satisfied in the Way that they have long walked in, yet because of the reports and slanders which are cast upon the people of God, they are afraid to come too near for fear of being deceived; though it be the advice and counsel of the Apostle to try all things, and to hold fast that which is good.

Now that no simple honest hearts may be discouraged because of the reproaches and accusations which are cast upon the Innocent, I shall as I have freely received of the Lord, so freely impart unto others, that they may be imboldned to come to hear and try, and with chearfulness confess the truth, not fearing what man can do unto them; it is no new thing for the truth to be evil spoken of, and to be called Sect, and the Way Heresie, and the true professors and enjoyers thereof to be called Seducers and Deceivers, and their Names cast out as evil; these things are but a fulfilling of Christs Words, and the Apostles Words; for saith Christ, *Ye shall be hated of all men for my Names sake*; and the Apostle saith, *That all that will live godly in Christ Jesus shall suffer persecution*. I know (and haave a Cloud of Witnesses to testifie with me) That in all ages, when, or wheresoever the truth did break forth, it hath been opposed, and the true Ministers thereof hated and persecuted, not only by the brutish and hea-

heathenish people, who made little or no profession of God, but chiefly by the great, strict, and zealous professors, who have gotten a form and likeness of truth, but want the power; for it hath been the Work of the subtile Serpent in all ages to oppose the pure Truth, though to cover his deceits he hath lurked under a coloured profession of the truth, and so by his Wiles and Deceits hath deceived the hearts of the simple-minded ones. And as it hath pleased the Lord (according to his Divine Wisdom) to lead his people by degrees, and giving them Food, and feeding them with meat, according as they were able to digest it; and though he be but one, eternal and infinite in Wisdom and Counsel, and his living Way and Worship but one; yet according to the capacity of men he hath come down, and in several administrations and dispensations his Way and Worship hath been held forth; and divers Statutes, Commandments, and Ordinances have been given forth by his Commission by his faithful Servants, which have been outward, as Types, Figures, and Shadows of more glorious and heavenly things; which Statutes and Ordinances, though they were but weak and low, yet being observed from true simplicity and uprightness of heart, the Lord did accept of those things; but the Serpent being subtile and cunning, by his wiles draws away the hearts and affections of the people from the love of the Creator, into the love of fading things, as the riches and treasures of the VVorld, and yet profess the true God in words, and cry up his Statutes and Ordinances, as though they had been the people of God; but this was not well-pleasing in the eyes of the Lord, but grieved his spirit, and commits his VVord to some that was despised amongst those professors, and those things which once he gave forth as his Commands and Ordinances, to be practised by his servants, have been declared against, and those that practised them, and then whom the Lord hath thus sent hath been persecuted, and looked upon to be deceivers and blasphemers, and such as denied the commands of God, by those who had the form of Words.

And

And thus I see in the light of the Lord, how the Servants and Messengers of the Lord from time to time (in the day and time of their testimony) have been hated and persecuted; and yet after their decease the Serpent hath twined and gotten into their shape and likeness, as to outward appearance, but still hath stood against the life and power, as it is at this day in *England*, and other parts: The innocent despised ones of Christ, in whom his pure and harmless life is manifested, are reproached and reviled, and spoken against as a people denying the Ministers, Church, and Ordinances of Christ, when indeed and truth they have nothing justly to charge against them; but their upright and just lives both in the sight of God and man, doth condemn these gain-sayers; for the Ministers, Church, Ordinances, and Commandments whatsoever mentioned in Scriptures, in their time and place we own them, and practise all the Ordinances and Commandments which tends to love and edification, according to Gospel-Ministration, and Worship of God in spirit, accordingly as we are moved, guided, and led by the spirit, not daring to act any thing of our selves except moved and led thereunto by the spirit; for such who run and act things in their Wills, not being led thereunto by the movings of the Spirit and Power of the Lord, it is but a self-obedience, and righteousness which the Prophet of the Lord compares to filthy rags, and menstruous clothes, and it is a running before the Lord, and such runs into error, sects, and divisions, and are in confusion, and not in union and love, but in strife and enmity one against another, and against the life and power of truth wheresoever it is made manifest; and as long as strife and enmity is in the minds of people, all the profession of the Scriptures, and their crying up of Ordinances and Commandments will not cover them, nor bring peace nor rest unto their souls.

And this I see to be amongst professors of all sorts, pride, and vain glory, and conforming to the World, and respecting persons, and seeking honor one of another, and true love is wanting, and grown cold, which is the cause of all
this.

this striving, wrangling, and contention about Religion; and so people professing the Scriptures, and not being led thereunto by light and spirit within, they are confused and divided, and falls out about the meaning of Scriptures, and so breaks into partyes, one cryes, Lo here is Christ; another cryes, Lo there; and so people have long and many years been tossed to and fro by following mens Inventions and Imaginations, and have not found him whom their souls longs after, but have for many years been seeking, and have spent their money for that which is not Bread, and their labour for that which doth not satisfie; and now when the time is come that the Lord according to his promise is visiting his people, and making his Power manifest amongst them, and shedding forth his love in the hearts of many, drawing them with the Cords thereof, out of divisions, strivings, contentions, and from the many Wayes, Sects, and Opinions, into peace and love, into the one Way, and pure spiritual Worship, that they may with oneness of heart, and singleness of mind, glorifie and praise his holy Name.

And this the Lord hath done for us, he is come nigh unto us, and dwelleth in us, and is become our God, and we are his people, and we can say in truth, That this is our God whom we have waited for, his own Arm hath brought salvation; and he is a God at hand, to instruct us, and teach us in his Way, and to lead us in the path of Righteousness, and we cannot own any filthy or ungodly practises, but are made in the strength and power of God to give our testimony against it, where we see it appearing and breaking forth, as there is much of it amongst this generation, as ever was amongst any people; the streets are like *Sodome* and *Gomorrab*, iniquity as a flood runneth down the Streets, and the Name of the Lord is daylie dishonored by this wicked and ungodly generation, which grieves our righteous souls day by day, that for *Sions* sake we cannot hold our peace, but are made to declare what the Lord hath done for us, and against the evil of this generation; and to warn them to repent and turn from darkness to the true light, and there to wait upon God

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in the light, and give diligent ear to the voice of the spirit, that so by it you may be guided and led into the true Way and Worship of God; and this is no delusion nor error, but that which the Servants and Messengers of God did bear witness unto, and that which the Lord did desire and call for, even truth in the inward parts; and this many hath long professed and waited for; and now when it is come and made manifest in, and to many, because it is not in their way, and according to their expectation, therefore do they (as that generation of professors ever did) cry out against it as error and delusion; but as I have said, it is no new thing, for the appearance of Christ hath bin hated and opposed in former generations, as it is now in this generation, by those who had a formal profession of God and his Ordinances, but were not in the life and power, as we have many examples in the Scriptures of truth: As for example; In the time of the Law, under *Moses* Administration, divers Ordinances, Statutes, and Commandments were given forth, which were outward, as Law outward written in Tables of Stone, Sabbath outward, Temple and Priests, and several Offerings and Sacrifices, and Circumcision, and many other outward things, which were given forth as Commands of God, and were to be observed and done, which observations and services being practised from truth within, & uprightness of heart, were accepted of the Lord, however they were imperfect, & did not purifie nor make the comers thereunto perfect, as pertaining to the conscience, but a necessity there was of a further and a more pure and spiritual administration; but those who did turn from the Lord in their hearts, and were not upright before him, though they drew near unto him with their lips and mouths, and multiplied their Offerings and Sacrifices, crying, *The Temple of the Lord, The Temple of the Lord*, yet they being in their sins, and thereby provoked the Lord, he sent his servants the Prophets to testify against them, as you may read *Isa. 1. ch.* and likewise the last chap. of *Isaiah*, where the Prophet cries down their practises, and compares their Offerings and Sacrifices to abominable things, as to

the cutting off the Dogs neck, and offering of Swines blood, and shews who was the man whom the Lord did regard, and had respect unto, even he that is of a meek and of a contrite spirit, and trembles at the Word of God: Likewise *Moses* he saw through the figures, and saith he, *Wherewithall shall I come before the Lord? &c. Shall I come with Burnt-offerings, with Calves of a year old? Will the Lord be pleased with thousands of Rams, or with ten thousands of Rivers of Oyle, &c.* but saith he, (as say we now) *he hath shewed to thee, oh man, what is good, and what doth the Lord require of thee? but to do justly, love mercy, and to walk humbly with thy God?* The Prophets bore testimony to the upright life, and saw the end of the shadows, and prophesied of Christ the Substance, the end of the figures and shadows.

And the Prophets, though their Ministration was more glorious than *Moses* was, yet in the time of their prophesie they were hated, and looked upon by the professors of the Law, to be deceivers and blasphemers, and their testimony, though true, could not be born, but they were persecuted and killed. But after the dayes of the Prophets, another generation follows, and the Serpent being subtil and cunning, winds into their affections, and leads them into the likenesse and form of the Prophets words, but enemies to the Prophets life, as was manifest at the coming of Christ, whom the Prophets prophesied of; that generation though learned, and wise, and expert in the Scriptures, Doctors, chief Priests, Rulers of the Jews, and learned *Rabbies*, yet stood against the Life, Christ Jesus, and called him a Blasphemer, &c. And stricter they were in their observations, and professed high things, even the very same things that Christ did, for they said they were of *Abraham*, and were never in bondage to any man, and said God was their Father, and condemned their forefathers, saying, *If they had lived in their dayes, they would not have killed the Prophets, &c.* Now if they had been in life what they professed themselves to be in words, they would have been one in unity with Christ; but having the words without them, and not having the Word of God abiding in them,

them, they were not in unitie; but strongly in enmity against him, and persecuted him even to death, under the name of a Blasphemer. And then afterward those whom Christ did call and make choice of to declare his Truth abroad in the Earth, being cross to the expectation of the learned, and wise ones of the world, they were looked upon to be deceivers, and ignorant people that did not know the Law, and so were persecuted; and many of them suffered death, as Stephen who was a true witness of Jesus Christ, and of his Power, and life, whose Body was made a Temple of God, and so witnessing the substance denied the shadow, and faith, God dwelleth not in Temples made with hands, and brought a Scripture out of the Prophets (whose words the [Temple worshipers] professed) to convince them and to bring them to the true worship in Spirit and Truth; but his Testimony they did not receive, but in their stubbornesse, and wickednesse rose up against him, and stoned him to death; likewise many others of the Disciples and true Ministers, who were made partakers of the endless life, and power of the world to come, they gave their testimony against the Temple, and Priesthood, and Circumcision, though in their time true commands of God, yet the substance being come Jesus Christ, the figures were denied, and true worship of God in spirit witnessed, and the Bodies were the Temples of God, and they denied that Temple, which God commanded, which Solomon built, and I do not read in the Scriptures, that ever another Temple or house was commanded to be built to worship in: So then no sin to deny that which God never commanded, and thus the truth and the servants of God, and Jesus Christ have suffered, and been persecuted, for Paul was called a pestilent fellow, a mover of sedition, a Ring leader of the sect of the Nazarenes, Truth was then called Sect, and the Way Heresie, as saith the Apostle, *In that way which they call heresie, so worship I the God of my Father, believing all things which are written in the Law and Prophets, &c.* Thus through many hardships hath the children and servants of God passed, and have been evil-

ly entreated by the world and carnal professors. And Christ Jesus who was so persecuted in his day he foresaw and prophesied of things to come, even of the Antichristian power of darkness which he saw would arise, and so gives a caution to beware of false Prophets which should come in sheeps clothing, but were inwardly ravening Wolves, and so shews the marks how they may be known. Likewise the Apostle *Paul* prophesied of a great falling away, and of grievous Wolves that after his decease would arise, who through covetousness should make merchandize of souls, and so gives an exhortation to *Timothy* to beware, and to flee filthy lucre, and the love of money, for it is (saith he) *the root of all evil*. Likewise *John* the beloved Disciple, he said they were come, even then, as in his first Epistle is declared; *Little children* (saith he) *you have heard that Antichrist shall come, and even now are there many Antichrists already in the world, whereby we know it is the last time*. So that it is evidently manifest, That the Doctrine of Antichrist, and preaching for hire and filthy lucre, crept in the time of the Apostles, and begun to spread in their dayes; and the Serpent wrought much, and transformed himself: And (as in former times) many got the form of *Moses* and the Prophets, but the ground of enmity stood in them, and persecuted Christ and the Apostles; so afterward many got the form of Christs words, and the Apostles, but stood in enmity against the life, and the Beast that had got a wound, as *John* saith in the *Revelations*, his wound was healed, and all the World wondered and worshipped the Beast, and power was given unto him to make War with the Saints, and to overcome them; and power was given him over all Kindreds, and Tongues, and Nations, and all that dwell upon the Earth shall worship him, whose Names are not written in the Book of Life of the Lamb slain from the Foundation of the World: If any man hath an ear, let him hear. And after this *John* beheld another beast coming up out of the earth, &c. and deceiveth them that dwell upon the Earth, and he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hands, or in their fore-

heads, and that no man might buy and sell save he that had the mark or the Name of the Beast: Let him that hath understanding read and consider. After all this great Apostacy and cloud of darknesse, *John* saw again an Angel flying through the midst of Heaven, having the everlasting Gospel to preach to them that dwell on the Earth, and to every Nation, and Kinred, and Tongue, and People, saying with a loud voice, *Fear God, and give glory to him, for the hour of his judgement is come; and worship him that made heaven and earth, and the sea, and the fountains of water; and the Beast and the Lamb should make war, and the Lamb and the Saints should get the victory, and rejoice over the Beast; and this assuredly the Lord in his time will bring to pass, to the glory of his great and holy Name, and to the joy and comfort of all those who in patience wait upon him.* Thus it hath been the Work of Satan from time to time, as the truth did appear and break forth in glory, the Devil hath stirred up his Instruments to oppose and blaspheme, and afterward hath got into the outward shape and likeness, as it hath been demonstrated; and since the time of the Apostles, the man of sin hath much prevailed, and the Antichristian power strongly wrought, whereby many have been deceived, and wrought into the Image of the Devil, to do his lusts, and are so far from the Power of godlinesse, that they have lost the true Form. The Apostles did take up the Crosse and followed Christ, which Crosse was the Power of God which they preached, and was thereby crucified to the World, and to worldly pleasures and vanities, and were dead with Christ from the rudiments of the World, and could not be subject to the Ordinances and weak Elements of the World. The Pope and his Train being ignorant of the true Crosse (the Power of God) they made a Picture of a Crosse without them, and a likeness of Christ crucified, and this was a carnal invention, inventing a carnal Crosse, to put the carnal in mind of a Christ crucified without them, and many other superfluous and superstitious things have been invented by them; and this deceit hath had a great sway and power over many (for many ages) in several Nations, as it had in
this

this Nation; and though the Lord hath raised up many and sundry Witnesses against this deceit, yet many of them have suffered Martyrdom, and sealed their testimony with their blood. After this entered the deceitful subtil Serpent, and lurked under another colour of *Episcopacy*, and that grew so grosse that many were made Witnesses against that deceit. After that arose another likenesse of truth, appearing somewhat more beautiful then the other, but soon was that beauty stained, and a Cloud came over them, and so grew rigid, and had the Name of *Presbyterians*. And several other forms and likenesses hath appeared, as *Independents*, *Seekers*, so called, *Baptists*, *Ranters*, and some others, though I do not deny but that there hath been something stirring and working in most of these at their first breaking forth, but not waiting in the light, for the Lord to lead them, they have run in the dark before the Lord, and so run into error and confusion, as at this day is manifest: many poor souls are put to a stand, and some question whether there be a Truth, they have been so tewed in mud and myre. And out of the midst of all this darkness is light sprung up, and of a certain the Lord is risen, and hath uttered forth his Voice out of his holy Temple, and many have heard it, and are thereby awakened out of their deep sleep, and Christ hath given them light whom the scornors call *quakers*; and all these sorts of Sects and Forms of Religion, so called though they be at variance amongst themselves, yet all of them with one consent with open mouths cryes out against these poor despised ones, most of all these several sorts writing and speaking against them, the *Presbyters*, *Independents*, and others, ranking them with the Papists, calling them Jesuits, Monks and Fryars, and such like. The Papists they speak and write against them, and some at this day are Prisoners under their jurisdiction, and in danger to suffer the loss of their lives, if the Lord do not plead the cause of the innocent. The *Baptists* (as some of late in their Writings) have ranked them with the *Ranters*, and the *Ranters* both by speaking and writing have given their testimony by scoffing and jeering, and such like stuff,

against

against the despised *Quakers*: And thus these poor innocent Lambs are pushed at on every side with the Beast with his many Horns, but all is in vain, I know the Lord is on our side, and they shall not prevail with all their strength, the Lamb shall get the victory; the Lord is for us, who can be against us? Salvation is our Walls and Bulwarks, we are armed with Truth, and compassed about with righteousness, and all the fiery darts of the wicked cannot pierce nor hurt us, who do abide in the Vine, Christ Jesus, Glory and honor, and everlasting praises be given to the Lord God, and the Lamb for evermore.

Thus the Serpent by his wiles and Crafts hath from time to time in former ages opposed the truth in its breaking forth, but afterward hath followed in Imitations as it is at this day manifest; Most of the professing people are ready to cry out against persecution and rage in their forefathers, saying, If we had lived in the daies of Christ we would not have crucified him nor have persecuted the Apostles: And as some say, if they had lived in the daies of the Martyrs they would not have persecuted nor killed them; and yet now when their time of triall is come, and the same pure life of truth made manifest as ever was, because it is not in their way and according to their expectation, they are found in as much rage and envie as any of the persecutors of the Saints in all ages, yea I do verily beleieve, That if the Priests in *England*, and *Scotland* (especially) had but power to execute what malice and envie is in their hearts, there would be a more bloody day then yet hath been: However envie, and rage being found in them they are guiltie before the Lord; for as saith the Apostle, He that envies his Brother is a Murderer, and whether there be not much of this found amongst both Priests, Rulers, and People, I appeal to the Consciences of all, in whom there yet remains any fear of God to judge: Doth not their fruits make them manifest? what stocking, stoneing, strikeing, whipping, hailing out of the Synagogues, buffeting, mocking, scoffing and reproaching, hailing before Magistrates, and imprisonning there hath been

been of late yeers in *England* and *Scotland* and other parts, of an innocent people, who offer violence to no man, neither have any carnal weapon, but in the nakedness and simplicity of truth have come amongst this generation of professors, declaring against deceit, false waies, and false worshipps, and reproving sin openly in the gates, in streets, and Markets, Towns, and Villages, and publick places, without respecting persons, or daubing with untempered mortar, nor sowing Pillows under Armholes, nor speaking peace to the wicked, and for these things and no evil that they have done, have these innocent Lambs been hurried and tossed, hailed and persecuted as I have said, who Christian-like doe patiently suffer without resisting, when they are buffeted on one cheek can willingly turn the other: and much of this sort I might mention, which the gain-sayers themselves sometimes are made to confesse, and acknowledge: But let us trie what marks are these which are found amongst this generation of professors; is there not envie and pride, Covetousnesse and self-seeking, griping for the earth, seeking gain from their quarter, &c. Is not such things found amongst those called Teachers? and is there not strife and debate lying and swearing, cozenning and cheating, drunkennesse revelling, and much wantonnesse, and such like found amongst those who be hearers, who have the name of Christians? and are these the fruits of Christianity? surely no; for no such plants doe grow in the Lords vineyard: wheresoever envie is, whether in Teachers, Rulers, or people, it is a mark of *Cain*, and not the mark of a Christian: so by their fruits you shall know them. And wheresoever persecution is found under what name or profession they be who act it, it is a mark of Antichrist, and not the mark of a Christian: for the Christians were persecuted, but did never persecute any: Again, wheresoever malice is found, rage, lying, swearing, scoffing, scorning, drunkennesse, whoredomes, Murders, cozening and cheating, or any other evil that may or can be mentionned, are marks of heathens, and not the marks of Christians: For the Chri-

istians

Christians life is a pure, harmlesse, innocent, upright, just, and perfect life, and a high life it is; for the life of Christ is the life of every true Christian, and I see, that many have the name of Christians, but few have the nature, and this is manifest amongst this generation of professed Christians, the Antichristian powers of Darknesse hath long ruled, and reigned, and athick Cloud, and vail of Darknesse hath been over all Nations for many years: and in this time of darknesse the Devil hath bestirred himself, and hath wrought much, and begotten many into his Image and likenesse, he hath a large Dominion, and hath many subjects and servants, who be doing his works, as at this day is manifest; are there not many workers of iniquity? many Proud ones, many covetous earthly minded ones? many Drunkards, Swearers, Lyars, Scoffers, Scorners, and such like? these are Subjects, and servants to the Prince of darknesse, though few of them will confesse it: So subtile is this old Serpent, beguiling simple hearts with a lip-profession, & talk of the living and true God while he rules in their hearts, and leads them captive at his will to doe his lusts. So every tree is known by his fruits, and every one servant to him to whom they yield their members servants to obey, whether of sin unto death, or of obedience unto life: Every Child bears the Image of him that begat. The Children of God who are begotten of God bear the image of God, which is Righteousnesse, and true holinesse: The children of the Devil who are of him begotten, they bear the image of the Devill, which is unrighteousnesse, and false and feigned shewes of holinesse: Thus by their fruits you shall know them.

There have been many that for many years have pretended themselves to be spirituall men, and have told people they have sown spirituall things, and so have beguiled many poor souls, and have reaped of their carnal things, feeding upon the fat of the Land; but their seed which they pretended to have sown, doth not spring up, but Weeds, Bryars and Thorns springs up high and thick: So it is manifest

that they have been sowing to the flesh, and now when the Lord is come to view their fields, and to look for fruits, behold a great Crop of corruption may be reaped, even all their fields over, Congregations, Towns and Streets are even overgrown with corrupt Trees, the Earth is stained, and the Air is corrupted with the filthy abominations that pours forth of the old Bottle: So in the light it is manifest that deceit hath long reigned, and iniquity as a flood hath overflowed the Earth, and the Devil hath by usurpation gotten a large dominion; but glory & praises to God on high, the time is come and coming that he is come to reign whose right it is, even the Son of Righteousnesse with healing under his Wings, to take the honor and the glory to himself, and to destroy and cut down all fruitless Trees which cumbers the ground, and to pluck up all the wild plants which his heavenly Father hath not planted; and he is sitting and preparing Labourers to dress his Vinyard, and hath ordained many by his Spirit of power, and sanctified them by his living Word, and sent them forth into the World as Lambs in the midst of Wolves, and many who have long been professed Teachers, do now cry but unto the people to beware of false prophets, and tells them that these be the false prophets which should come in the last time, and so people believing their words, are kept in deceit under the dark power, and deaths dominion, laden with sins, and led away with divers lusts, ever learning, but never comes to the true knowledge of God. But let all people consider the times and seasons, for the false Prophets and Antichrists crept in many hundred years ago, and have long and many years deceived the people, and now is a day wherein the Lord is gathering his sheep from the mouths of the false shepherds, according to his promise prophesied of by the Prophet *Ezekiel*; and though these deceivers do cry against false Prophets, that is but their craft to save their own heads, that people should not question them, like unto a thief being pursued, cries, *Take the Thief*; but be sober, and try them, they are marked out so plain, that even he that runs may read; they cry out of false prophets, and the like; but they

they do not shew the marks of the false prophets: They are such as do not stand in the counsel of God; and run, but the Lord never sent them; and so the people are not profited by them, but spend time, money and labour, but are not satisfied, some have learned twenty years, some thirty, some forty, some fifty, some sixty, some more, some lesse, but are yet in their sins, and so in the alienation from God; for sin is the cause of separation and alienation from God; your sins, your sins have made the separation between you and me, saith the Lord. So these your Teachers that live in pride, are out of Gods counsel, and so cannot profit you; for the Devil is King of pride, and wo is to the Crown of pride. Again, those that love money, and seek for great places (which few I believe are free from these crimes) are out of Gods counsel, and cannot profit people at all, such as be envious, covetous, heady, high-minded, lovers of pleasures, and such like, these are the marks of the false prophets, such as seek gain from their quarter, which *Isaiah* declared against, such as bear rule by their means, which *Jeremiah* cryed against; such as speak peace when people put into their mouths, but if men put not into their mouths, prepare war against them, which *Micah* cryed against; such as seek for the Fleece, and clothe with the Wool, and make a prey upon the Flock, which *Ezekiel* cryed against; such as stand praying in the Synagogues, goes in long Robes, and have the chiefest seats in the Assemblies, and uppermost Rooms at Feasts, and are called, of men Master, which Christ forbids, and cryed wo against such, as in *Matt. 23.* chap. such as go in *Cains* way, that's envy, and in *Cores* way, to gain-say the truth; and in *Balaams* way, for gifts and rewards, which *Peter* and *Jude* declared against. Such like as these are the marks of the false prophets, and they are known by their fruits, as saith Christ. In a word, all that live in sin; what sort soever they be, such be out of Gods counsel, for the counsel of God is, Depart from sin, and let every one that names the Name of Christ depart from iniquity; for God that is pure did never send ungodly men to declare his truth; but such though they have made a profession of God and his Ordinances, Way and Worship, yet were

alwayes testified against by the true and faithful servants of God; for those whom God did send forth in any age, he first sanctified them by his living Word of Truth, and so sent them forth into the World Witnesses true and faithful against the wickedness of the World, not onely in word, but in life and conversation: So whatsoever any one may profess, though they be never so curiously deckt and painted with words, as many are at this day, yet if their lives and conversations be not according to their profession, (but vain and ungodly) seeking honor one of another, and having mens persons in admiration because of advantage, such I deny, and they are to be turned away from, being out of the counsel of God; for it is not every one that saith, Lord, Lord, that shall enter into the Kingdom of God, but he that doth the will of my heavenly Father. So all your crying up Ministers, Church and Ordinances will not cover you; it is your sins that hinders you from having union with God, and except there be a separation from sin, there cannot be a reconciliation unto God. Therefore repent with speed, and cease from your sins, forsake them, and do justly, and walk humbly before the Lord; I have heard many of you confess much, and cry out of your sins, but I see but few that forsakes their sins; and onely such as confesses and forsakes their sins, shall find mercy.

Try and examine your selves all you who read these lines, and be not deceived with a vain hope, for God will not be mocked with a bare and empty profession, such as you sow, such must you reap; if you sow to the flesh, then must you of the flesh reap corruption; but if ye wait upon the Lord, and sow to the spirit, then must ye of the spirit reap life everlasting: Every Tree is known by his Fruits; the good Tree, the good fruit; and the evil Tree, the evil fruit; and every Tree that doth not bring forth good Fruits, must be hewn down, and cast into the fire.

Thus by the true light is the Serpent traced, and found out in his Wiles and Crafts, and his deceits laid open to the view of those who desire to be delivered out of the Snares of the wicked

wicked one, that they may no longer be enslaved, nor held in bondage under the tyranny of cruel men, in whom the Serpent rules; but by the true light be led out of error and blindness, false Wayes, and false Worship, and false Teachers, into the living Way, and pure Worship, and true Teacher, Christ Jesus, choosing rather to suffer affliction with the despised people of God, (who in all ages have passed through many hardships and fiery trials, as they do at this day) then to enjoy the pleasure of this World, and to live in sin for a season, for what will it profit a man to gain the whole world, and lose his own soul? O people of all sorts, consider in time, and trifle not away your precious time in vanity, lest sudden destruction come upon you, and then when time is past, with sorrow and grief you wish you had time. Come down to the Cross of Christ, and bear his yoke patiently, that the wild nature in you may be tamed, and sin and evil mortified, that the innocent life of the Lamb may be manifested in you, which is the mystery which is hid from the World, and the wise ones of it; but praises to God it is revealed unto many who fear God, and tremble at his Word.

These things have I written for the sake of the honest and simple-hearted ones, who be hungry after righteousness, that they may not be discouraged because of the loud cries, many slanders and accusations which are cast upon the people of God, but that they may be encouraged and imboldened to come forth from amongst that wicked and untoward generation, (as the Lord requires) and may no longer feed upon husks and empty shadows, but freely eat at the Table of the Lord, where living food of life is; and freely drink deep draughts at the living Fountain, which daylie springs and sends forth fresh and pleasant streams to refresh the tender plants of God. Glory, glory to the Highest for evermore.

Having thus far proceeded and traced the Serpent through many of his Snares, and his Deceits manifested to open view, whereby the simple ones may be awakened and warned, that they may escape out of his wiles and temptations,
and

and follow the true Light, that thereby they may be led out of death and darknesse, according to the saying of Christ, *Whoever follows me shall not abide in darknesse, but shall have the light of life.* I shall now come to answer some particular things, and speak the truth as it is in me made manifest, in vindication of those despised and rejected ones, scornfully called *Quakers*, to clear their innocency from the lyes, and slanders, and wicked inventions lately printed, and published by *James Brown*, Preacher (as he saith) to the honorable Coll. *Charles Fairfax's* Regiment, but in his Book hath manifested himself to be a false accuser, and an inventor of mischief, casting many aspersions upon the innocent, numbring them with transgressors, as hereafter more fully is manifested. I have read over his Book, and weighed it well, and I find much filthy grosse stuff in it, not worthy mentioning, nor having the pains of an Answer thereunto; and as for my own particular I do not desire to wade in such myre and mud; neither do I desire to appear publike in such things of contest; and were his charge only against my particular person, I should rather have lain under (and patiently have borne all) his reproaches and aspersions, having a Witnesse within me to clear my innocency of those (or most of those) things as they are laid down by him: But as his Charge is against the truth, and the people of God in general, whom he brands and distinguishes from others under the Name of *Quakers*; (as for them whom he calls *Ranters*, I shall leave them, they are of age, let them answer for themselves) I am bound in conscience, having tasted of the love of God, and the power of his truth, and having experience of the truth and equity that is in, and amongst those people, and having had such sweet communion and dear fellowship with them in the light and life of Jesus Christ, for truths sake I cannot hold my peace, but in the freenesse of my Fathers love declare forth the truth in love to all people, yea even to the contenders themselves, not delighting (neither is it my work at this time) to throw dirt in the faces of any, but gently to wipe it away, and cast it into the Channel. I shall not strive for
Mastery

Mastery in words, neither in glorious expressions to be adored and set up by men, but in nakednesse and simplicity what is truth, to own, and what is otherwise, to testifie against in the spirit and power of the Lord. I shall not go about to answer every particular thing, for then I might fill a large Volume, and weary the Reader; but some of the heads and principal things in short, for confirming of truth which is breaking forth in this day of the Lords love, I shall speak something to, and leave the other in time to be manifested, and the innocent cleared.

First, for the Author himself, as I understand, hath been a man formerly of the Fraternity of the National and Parish-Masters, but through some light appearing in him, did see their deceits, and separated from them, but did not long wait in that measure of light, but run out into another likenesse, setting up another image somewhat more glorious to outward appearance then the other, & was a great disputant & contender against the Priests & their Way, & so set up another Form, and gathered a people that were called by the Name of *Anabaptists*, which people for some time were zealous, but quickly lost their zeal, and was puffed up with their knowledge, and when the life and power did appear, many simple hearts (who out of tendernesse of conscience did take up that form of Water-baptism) did receive the truth in love; but others who were got up high into notional knowledge, turned Enemies against the life and power of truth, and became one with the National Teachers, and other sorts of people, to write and speak against the truth; and doubtlesse this man had a sight of it, but great places and preferment is a great hinderance, and choaks up; and though there was enmity enough in the said *Brown* to have written against the truth, yet I do believe if he had not been stirred up by some in Authority, who despise the way of truth as it's made manifest, he would scarce have undertaken such a thing, for which work of opposition and war against the Saints and servants of the Lord, I verily believe the just hand of God was turned against him, and cut him off, that before this monstrous birth was brought

brought forth to publike view, his life was taken from him, which may strike terror into the hearts of all contenders and wranglers, and fighters against truth; and I desire that all (especially those of *Brown's* society) may lay it to heart, and repent of their wickedness while the Lord gives them a day and a time, lest wo and misery suddenly come upon them. But I shall proceed, and come to the matter in hand.

The Title of his Book is, *Antichrist in spirit unmasked*. To which I answer, It hath alwayes been the design of Satan (the better to cover over his deceit, and that he may keep possession, and lurk in the heart of man undiscovered) to cry out of that very thing in others, especially when the appearance of truth doth break forth, and so put the thing as far off, when it is the condition of those in whom he rules, and leads them out to act and speak against truth, as *Scribes and Pharisees* did, who cryed against persecution in their forefathers, and yet for all their learning and Scripture-knowledge they were blind, and called darkness light, and light darkness, and so judged Christ to be a blasphemer, and under that Name put him to death, as it is the work of the Serpent at this day to cry against Antichrists and Deceivers, as *Brown* doth, and yet are found in opposition, as *Brown* is, and stands against Christ. Antichrist is one that doth oppose Christ, and deny Christ to be come in the flesh, as *John* in his first Epistle makes mention, *Every Spirit that confesseth that Iesus Christ is come in the flesh, is of God*; but all who confesse Christ come in the flesh at Jerusalem 1657. years ago, I do believe neither *Brown* nor any of his Adherents dare say that all such spirits are of God; for the Pope and his Train doth confesse that in words which *Brown* in his Book seems to speak against, I mean the Pope and his Train, and the vilest drunkard or wicked person that I have seen, have confest in words Christ come in the flesh at Jerusalem, and yet are not of God; for every spirit that confesseth not Christ come in the flesh, is not of God; and this is that spirit of Antichrist, &c. And even now already it is in the world; I do declare it as a truth, That those who deny Iesus Christ come in their mortal flesh

to destroy sin, are the *Antichrists*; but those who are called *Quakers* do confesse Christ come and manifested in the flesh at Jerusalem, and likewise his life and power manifested in their mortal bodyes, whereby we are crucified to the world and worldly vanities, and are dead unto sin, according to the Scriptures, *If Christ be in you, the body is dead because of sinne.*

And as for his ranking us with the *Ranters*, as he calls them, I say and know, That many even of his own generation may see as much difference between us and the *Ranters*, as between light and darknesse, the one sort living in rioting, sports and pleasures, turning the grace of God into wantonnesse; the others are saved by Grace, and thereby taught to live soberly, righteously, and godly in this present world.

And whereas he speaks of preventing its further spreading (*viz.* truth, which he calls error and heresie) amongst the people of this generation.

I say and know by the Spirit of the Lord, That this way and truth (which they call Heresie) by the Power of God shall spread over Nations, let Satan and all his Instruments bestir themselves never so much, and shoot out their sharp darts against it, and vent out their lyes and slanders, they shall not prevail, but the Lord will confound their devices, and blast their enterprizes, and add many unto this Fold, and have respect and regard unto them, who fear his Name, and tremble at his word; and he is arising in his might and power, and bringing to passe his strange work, which makes the heathen to rage, and formal professors to swell like the Sea, foaming out their own shame: The Lord is coming to cleanse his Sanctuary, and to cast the Devil out of the heavenly places, which he hath long inhabited in, and the Temple of God hath been defiled; but the Son of God is come, whose work is to destroy the Devils work, and to establish his Kingdom in truth and righteousness; and this is our design, To make war in righteousness against the Beast and the old Serpent, who hath long deceived the Nations; and our Weapons are not carnal, but spiritual, and mighty in the Lord for the pulling

ling down of strong holds; and we wrestle not against flesh and blood; (for I testifie in the presence of the Lord unto all men, That I envy no mans person, but am a lover of the Creation of God) but our Warfare is against spiritual wickednesse in high places; and this is all our design, To exalt the Kingdom of our Lord Jesus Christ, which stands not in words, shews, or outward appearances, neither comes with observations, but stands in righteousnesse, peace and joy in the Holy Ghost, and no wicked or ungodly, nor any imperfect one can enter into this kingdom, but are shut out amongst the dogs, and swine, and wild beasts of the field. Therefore let all dread and fear before the Lord, who plead against perfection, as it is said by the Author; *It's a principal point (saith he) of our perfection humbly to acknowledge our imperfection.*

I say unto you all, Though you do never so humbly (as you say) acknowledge your imperfections, if you do not depart from them, and come to that which is perfect and grow up in the same, you cannot enter into the kingdom of God; be not deceived with a feigned humility, and hypocritical profession, God is pure, and cannot behold iniquity; but all such must depart from the presence of the Lord into everlasting fire. Therefore let all who fear God, and names the holy Name of Christ, depart from iniquity, and beware of speaking evil of that power that you are not acquainted with. But I shal come to the preface, in which I perceive the rancor of his spirit: Not finding matter against those called *Quakers*, he numbers them amongst transgressors, & joins them with the *Ranters*, which I verily believe that even those of his own generation, who knows the lives and conversations of these whom he ranks together, may see as much difference as between light and darkness, one sort living in rioting, sports, and pleasures, turning the grace of God into wantonness; the others are saved by Grace, and thereby taught to deny ungodliness and worldly lusts, to live soberly and righteously and godly in this World, which makes them to be so much hated and dis-esteemed amongst the World, because we do not partake with them in their vain conversations, nor go
with

with them to the same excess of Riot, therefore (as formerly they did to the Saints of old) do they speak evil of us; but blessed be the Name of the Lord, who hath owned us, and counted us worthy to suffer for truth and righteousness sake.

Further, I take notice of his seeming-pitty, but it is flattery and deceitful, in one part saying, He bears not any ill will to their persons, nor desires in the least that they should suffer by Fines or Imprisonment, &c. and yet afterward speaks of a Rod, and the Officers of Peace, &c. by which things I do perceive if things do not fall out in his way, and according to his reason, for all his pretences he would be one to have a hand against it: One thing which he seems to stir up the Officers of the Peace, is, saith he, *If any one break or disturb the publike peace, &c.* but what may be called a breach of peace, is to be questioned, *Paul* was called a mover of Sedition, a Pestilent Fellow, a Ring-Leader of the Sect of the *Nazarenes*, one that turned the World up-side-down, &c. And are not the innocent Lambs of Christ called so at this day, when they never lift up a hand against any one, but suffer buffetings and many stripes? Now I know and testifie, That there is a peace that must be broken, for Jesus Christ doth not come to send peace upon Earth, but a Sword, and that is the peace of the wicked which must be broken, and it is nothing else but the strong man, the Devil, that is disturbed, because his Kingdom is going down. And I further testifie, That the truth cannot be preached without offence, for it doth offend the wicked, and it is their peace, and not the peace of God which is broken when truth is preached, even the peace of the drunkards & swearers, & such as live at ease in the flesh, such as these, their peace we come to break, & lay open their deceits, that the shame of their nakedness may appear. And if any in true & faithful obedience to the Lord, be moved by his spirit to put off their clothes, to be a naked-sign, as *Isaiah* was, that people might come to a serious consideration, & see the shame of their nakedness, and repent, that they may be clothed with new Garments of Righteousness,

I should be very tender, and not rashly judge such to be impudent, as this gain-sayer doth, and saith, *A Rod is fit for such a fools back*, but I know it would be hard for him to become such a fool as to do such a thing in obedience to the Lord.

Further, I take notice of his ignorance of the Scriptures and the Power of God, which wrought in the Saints, who witnessed true judgement, and saith the Apostle, *The time is come that judgement must begin at the House of God*; and the Angel that preached the everlasting Gospel, cryed with a loud voice, *Fear God, and give glory to him, for the hour of his judgement is come*. And again, *He is the Rock, his work is perfect, for all his wayes are judgement, a God of truth, and without iniquity, just and right is he, but the wicked cannot stand in judgement, nor the sinners in the Congregation of the righteous, and again, When his Judgements are in the earth, then the Inhabitants thereof will learn righteousness*. And this I testifie is a day wherein the Lord is judging his people in righteousness; and his judgements are sweet, and the righteous rejoyce therein; and the Father hath committed all judgement to the Son, and he is come a light into the World, and is now in the World, though not known to the World; and he it is that judgeth the World in righteousness; and we know that the Son of God is come, as saith the Apostle, and hath given to us an understanding to know him that is true, and we are in him that is true; and it is he that opens and reveals the Father; and no man knows the Father but the Son, and he to whom the Son will reveal him; and the revelations of the Son are immediate, not contrary, but according to the Scripture, though the blind see it not, but judge otherwise, putting light for darkness, and darkness for light; and this by the Spirit of God I testifie to be the truth of God, though the Author aforesaid would make it to be the work of Satan, and brands the people of God whom he calls *Quakers*, and saith, *It is a perswasion of the old Serpent to declare to the Sons of men, That now is the day of judgement, and the great day of the Lord; That Christ is come to judge the world, &c.* But I know that Satan is not

not divided against himself; he is more subtile then to speak of [Now,] he lulls them rather asleep, and labours in them to put the evil day afar off, and the good day afar off; but that the Devil doth perswade any that now is the day, I deny, for that would destroy his Kingdom, he cries out, *Why dost thou torment us before the time?* it is torment to the wicked to hear tell of judgement. And whereas he saith, *That the e things are a perswasion of the old Serpent, and that therefore the earth* (i.e. men) *ought to quake and tremble.*

These things are his own inventions, and a perswasion of Satan to move him to speak such false things, for I never heard any one say, *That the earth* (i.e. men) *ought to quake and tremble.* But the power of God that made *Moses, David, Jeremiah, Daniel, Habbakkuk, Paul,* and the Saints of God to quake and tremble, I own and witness, and testifie against the lyes of this gain-sayer, who speaks evil of things he knows not, and erres, not knowing the Scriptures, nor the power of God.

Further, I take notice of his light and scornful unscriptural expressions, saying, *That he was come to some* (meaning Christ) *which made them shake and quake, swell and fall, as into epileptick-fits and trances, from which the first somentors* (as he saith) *of the opinions, I oppose we e called Quakers.*

Ans. Praises be to the Lord, the Son of God is come, whose Arm hath brought salvation; and I never heard any one say (who witnessed Christ come) *That that did make them to shake, &c.* It is but a lye, and an invention of his own, for where Christ is received and dwells, there dwells peace, and joy, and rest to the soule. So his Assertions I testifie against.

Then he further goes on with blasphemous stuff, speaking of *Mahomet*-like trembling, and prayes to the Father that the cause may be taken away.

To which I say, is as much as the taking away of the Power of God, and then the Devil might be at ease; for it was and is the Power of God that made, and makes many to tremble at this day; and though such be hated and cast out by

by men as evil, yet the Lord doth love and regard such who are of a meek and of a contrite spirit, and trembles at his Word, which is the cause which this gain-sayer prayes may be taken away, which is as much as to take away the Word of God; and saith the Apostle, *Work out your own salvation with fear and trembling.*

Another thing I take notice of in his Epistle, in one place he is speaking, or (as it were) perswading the Magistrates to take Gamaliels counsel, *Act. 5. 38, 39.* and presently within three of four lines he speaks of a Rod, and an Officer of the peace; let all who are wise in heart consider of these things, and follow not the counsel of ungodly men, though their words be never so smooth and fair, yet the poyson of Asps lyeth underneath, as it is manifest in this gain-sayer who hath undertaken this Work, which I do believe was more to please men, then in conscience or glory to the Lord, as his fruits make him manifest. But I shall proceed further to search his Sections, so called.

[Brown, Sect. 1.] *The principal Heads of those things which are contained in this Treatise, sheweth Satans design in general, shifting from one extrem to another, that he may lodge the longer undestroyed.*

Ans. Concerning the cunning flights, subtilties, and the transformations of Satan from one form to another, and from likeness to likeness, in imitation of the truth, I have spoken on before in the beginning of this Treatise, to which I refer the Reader: Howbeit something I take notice of in this Section, which as a Dart he strikes against them whom he joynes with the *Ranters*, speaking of Satans policy, leading them to speak slightly of the Writings of the holy men of God, and suggests (saith he) unto the Sons and Daughters of men, that if they lay aside the Letter, and follow the dictates of the Light within them, they shall arrive at a more spiritual dispensation, then by following those things which are written can be attained.

To which I answer in behalf of the despised Quakers, That I do not for my part speak slightly of the Scriptures of truth,

truth, neither did I ever hear any of those people exhort any to lay them aside, so this is but a delusion of Satan that leads him to speak such groundles expressions, for if we should deny that testimony which the Scripture bears of truth, we should deny our own lives; let our lives and conversations judge in this cause: And as for following the light within, it is good so to do, for none else can understand the things of God but as they are guided by the light, or manifestation of the spirit of God; and this is not to advance the high imaginations of men, but to bring down the high thoughts, and scattering the imaginations of men; for the true light shews thoughts and imaginations which be vain; and the same light that shews them, leads from them to Christ Jesus; and this is not an advancing spiritual wickedness in high-places, (as is falsely asserted) but a warring against it; but this is but a policy of Satan to make the light odious, and so to keep them in the dark, that he may lodge in the heart undiscovered, and work his works there; for he cannot work in the light, so by his insinuations draws people from the light, and blinds their minds, and darkens their understandings; yet such will profess the Scriptures and Ordinances, but are not in unity, but in strife and confusion, falling out about their meanings and conceivings of the Scriptures, but cannot come to the true understanding, for they want the Key, and they cannot get in, but like thieves and robbers climb up another way, going about by their wisdom and Scholastick study and learning, to find out the mind and mystery of God, but it is sealed from them and their wisdom, for the things of God knows no man but the spirit of God; and this is the ground and cause of all these divisions and contentions about Religion; when men run in their wills before the true light, they run into error and sects, and into darkness, and there is all the stumbling about *Moses*, Prophets, Christ, and the Apostles words, they cannot tell what they mean, and so gives constructions and private interpretations to the Scriptures, and here is *Babylon* where confusion is, and the *Babel* builders which God is coming to confound. But the true light

light which comes from God, through Jesus Christ, is pure and but one, and leads out of many into one; so if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin; and it is by the true light that the spirit of Antichrist is discovered, and by the breath of the Almighty is he destroyed, and that within the heart, where his seat is, and where all mischief is plotted and conceived, yea all sin and abominations proceeds from thence out of the deceived and deceitful heart; but the Son of God is come whose work is to destroy the Devils Work, and to create a new Image, and a pure heart, to wash, and cleanse, and take away sin; and blessed are the pure in heart, for they shall see God.

[*Brown Selt. 2.*] declareth in general, *It is the leaven of the Pharisees and Sadducees; and proveth; That false Doctrine may be compared to leaven in three respects.*

Ans. One thing I take notice of in this Section is, his resembling corrupt Doctrine to leaven in three respects, first, (saith he) *Leaven doth sower.* Secondly, *Swell, or puff up.* Thirdly, *Break the flower or meal in which it is leavened;* and this he would throw as dirt upon the Quakers, speaking of sower and surly deportment, and imperious pride, rash and inconsiderate censures; all which doth not touch the innocent; I perceive what it is that he means, it is because they do not use the worlds Complements of doffing the Hat, which is the honor below, which men seek and give one to another, respecting persons, bowing and cringing to the rich in the gay clothing and gold Rings, giving them the titles of Lords, Masters and Sirs, but do not do so to the poor, who be in vile Raiment, and so respect persons, which is a sin, and a transgression of the Law of God, which those whom he strikes and shoots at dare not do, but in the innocency and simplicity of their hearts walk gently and humbly towards all, and are not surly, nor of evil deportment, though by proud and imperious ones are so judged, because they cannot please proud flesh, but reproves pride and other sins, as by the light they are made manifest, in the dread and power of the Lord,

Lord, and not rashly, (as is asserted) but let the *Baptists* look at home, and see if this Leaven be not found amongst them; are not they as sowre as any? contending and striving with their vain minds with most sorts of people, making it their boast, having gotten a littoral knowledge, and by that many are puffed up: And as for breaking into pieces, who are more broken then they are? What sects, and rents, and divisions are amongst them? though they have been many of them over head in the Water, yet that hath not united them; I do desire with all my heart, that they might come to the light, whereby they may be led into love and unity, that they may eat their own bread, and not spend their money for that which is not bread, nor fall out about husks and empty shadows.

[*Brown Sect. 3.*] Openeth the *Leaven* of the *Pharisees* in particular, declaring how *Papists*, and those that follow them, may be compared to the *Pharisees*.

Ans. But such are not those whom he calls *Quakers*, for their righteousness doth exceed that of the *Pharisees*, for they made clean the outside onely, but the inside was filthy and unclean; but these despised ones do witness an inward Work, and a cleansing of the heart by the power and life of Jesus, and therefore do they exhort people to look within, and wait in the light of Christ which shews the evil of the heart, that so the Ax may be laid to the Root of the Tree, and every Tree that doth not bring forth good fruit, may be hewn down, and cast into the fire. But those called *Baptists* may well be compared to the *Pharisees*, for they cry up outward things, figures, and shadows, but despise the light within; and so abide in death and darkness, laden with sin, but doth not come to the true saving knowledge. Further I take notice of his branding of the *Quakers* because they will not say *Yoll* to any single person, making a matter of conscience of it, though (saith he) it be not the proper Idiom and usual Dialect of our Language and Nation.

To which I say, When we were our own, then did we speak our own words, and did not make much conscience of such things;

things; but being bought with a price, and created a-new in Christ Jesus the true light, we dare not speak our own words, but our tongues are bridled, and we do make conscience of our words, not fashioning our selves like unto the World, nor conforming to their customs, being redeemed out of Kinreds, Tongues, & Languages; & we know that *you* is more then one, and cannot properly in truth be given to one, but *thou* is proper to one, and is the Language of the Scripture, given by the Saints to God and Christ & one to another, and likewise to Kings and Princes, Rulers and Magistrates, without respect of persons; and to give *thou* to a Magistrate is no slighting of them; but to do evil and unrighteously is a slighting of Magistrates, and to do well is their honor; And to do unto all men as we would be done unto, and love one another, is a walking in the Ordinance of Christ; but to do evil, and live wantonly, respecting persons, and seeking honor one from another, is a dishonor unto (and a slighting the Ordinances of) Christ.

The next thing which I take notice of, is, his limiting of the Holy One to the Scripture, as in pag. 3. when we know that God is incomprehensible, and fills Heaven and Earth, and hath not limited himself, but hath promised to appear in more glory in the later days, and pour forth his spirit upon all flesh, and his sons and daughters shall prophesie; but this gain-sayer would limit the spirit of the Holy One in his Daughters, and will not suffer it, but counts it a shame for them to speak, (being ignorant of the Scriptures and the power of God) and it is a promise, That righteousness shall cover the Earth, as the Waters cover the Sea, which is not yet fulfilled, but the people of God do wait for it. And as for the Scriptures, we know they are a Declaration of Truth, so far as they are not corrupted in the Translations (which are many, and much difference in the Translations there is) and besides there are but a few remarkable things written; for John declares in his Declaration, That there are many other things which Jesus did, (mark many other things) and he is to be followed as an example, the which if they should be
written

written every one, I suppose that even the world it self could not contain the books that should be written; then observe what must be the thing which must lead in the way after Jesus who is gone before, I say (and the Apostle with me) the same Spirit which was in Jesus, which is without limic, must be the guide and Rule, and he that hath not the same spirit (though he may have all the words given forth from the Spirit,) is none of Christs let none be deceived with smooth words.

The next thing which I observe is, his quoteing of severall things out of a Book put forth by one *Richard Baxter*, wherein his wicked and malicious inveterate Spirit is manifested, and answered by some of those called *Quakers*, to which I referre the Reader, which said *Baxter* hath been a great contender against those called *Baptists*; and in the same Book (out of which this gainsayer hath pickt out some things to push at the Lambs,) is there a large letter composed by the said *Baxter* against the *Baptists*, which this man passes by, and *Herod*, and *Pontias Pila* e-like, join together against Christ, and further quotes in the Margin, Scripture proof for Infants Church membership and Baptisme by *Rich. Baxter*, &c. and bids read and consider, Oh ye called *Baptists* do ye own these things? doe you beleave that *Baxter* a Parish-Master, who in his book writes so inveterately against you, that his proof for infants Baptisme, and yours doth agree? if not, then consider what you are doing, whether you be not joining to the beast to make warre with the Saints who fear God and tremble at his word: Let those who contrary to the expresse precept of Christ are called, or love to be called *Rabbi*, or Master look to it, I am sure it doth not touch those who are called *Quakers*, and let none call such a thing triviall, or small he that is unjust in the least, is unjust also in much, *Lu. 16. 10.*

[Brown Sect. 4.] Uncovereth the Leaven of the Sadduces of which there were two sorts, Epicures and Stoicks, drawing forth of the Ranters and Quakers with them.

Ans^r. The Apostle *Paul* was a true Minister of Jesus Christ, and witnessed that power that made him to fall down

and tremble; and he was with the *Corinthians* in weaknesse, in fear, and in much trembling, that their faith might stand in the power of God; and his exhortation to the Saints, was, *To work out our Salvation with fear and trembling*; In which power *Paul* went forth in; and it was this power in him which the *Epicures* and *Stoicks* stood against. And it is the same power now which this gainsayer stands against, comparing it to *Mahomet* like trembling, and such unfavory words, and so I can doe no other but join them together that oppose the power of God; and all such, though they may bring Scripture, yet opposing the power, it may well be said to them, Cease babling; for the Scriptures were not given forth for contentious Spirits to talk on with their vain minds.

And whereas he charges the *Quakers* to cry out against such as highly prize our Lord and Saviour *Jesus Christ*, affirming no *Jesus* or Resurrection but what is within them; for they in a scoffing, jeering manner will ask men, Whether they think to be saved by one *Jesus Christ*, long since crucified at *Jerusalem*, and tell people that if they think to be saved by him, they are deceived.

Answ. All these accusations are false, and touches not the *Quakers*, they are his own Invention, like unto a Melancholy, or such like person, creating fancies, and then fighting with them; just so it is with this gainsayer, makes lies and slanders his ground, and then goes about making a great stirre, and loud noise against *Quakers*; we do highly esteem the same *Jesus* that suffered at *Jerusalem*, and own no other for a Saviour, as hath been in severall writings fully affirmed and proved; and the Resurrection first and second, according to the Scriptures, without carnall apprehensions, we own; and are preparing for it; and God, *Christ*, Heaven, Hell, glory and happinesse (to be short) according to the Scriptures, without any private interpretations, we own, and doe patiently wait in the Crosse of *Christ*, whereby we are crucified to the World and redeemed from death and Hell, and in the light to grow in *Christ Jesus*, from strength to strength, and from glory to glory, untill we come to a perfect

fect man in Christ Jesus, even to his stature and fulnesse, to reign with him in glory and heavenly felicity, and to be clothed with Immortality, to sing the songs of deliverance unto the Lord God and the Lamb for evermore. As for the *Stoicks, Cynicks, Sadducees, and Ranters* let them answer for themselves.

[*Brown Sect. 5.*] Discovereth, the first agreement between the Ranters and Quakers, about the Light within every man.

Ans.] As for the Agreement I have spoken before, and concerning the Light, we know and affirm, Jesus Christ to be the true Light that lighteth every man that cometh into the World; and this Light is true and pure, according to its measure, a sure guide to all that love it, and bring their deeds to it, so to be proved and tryed, to lead them to Christ who is life and salvation; but those who sleight, hate and deny this light, and will not bring their deeds to it, to be proved and tryed, though they may professe the words given forth from the Light, yet loving their sins and evil deeds better then the Light, the same Light will be their condemnation at the last.

As for his saying, *If there were not Scriptures, th: Light that is in them would sh:w them the whole counsell of God; also, how Christ was conceived, born, crucified, buried, raised, &c. Yea, when, where, for whom, by whom, and to what end.*

To all which I answer, that there were some that knew the Counsell of God, before the Scriptures were written, as *Abell, Enoch, Noah, Abraham, Isaac, Jacob*, and many others, who were holy men, who had the light within them to guide them: And as for the other part, I say, With God all things are possible: *Isaiah* by that Spirit of the Lord spoke of Christ, his birth, his name, his sufferings, his resurrection, &c. how ever it is far from me to sleight the Scriptures, and I look upon it as a great mercy from the Lord, that from age to age they have been so preserved, for I had never more comfort of the Scriptures, then I have had since I owned the Light within to lead me, and to open them unto me; and I say,

as Christ said, *Search the Scriptures*, Jo. 5. 39. and give attendance to reading of them, as *Paul* exhorts *Timothy*, 1 *Tim.* 4. 13. But still wait, that the light within may lead you; and keep your understandings open in the reading of them, and not onely so, but to practice and walk in that pure life which the Scripture speaks of; and not like silly women to be alwaies learning, and reading, and hearing, and never come to the true knowledge, for such, their reading, and praying, and expounding, and all their practices are in vain, for to read, and not to understand, is as if a man did not read at all; and to understand, and not to practise according to the understanding, is as if they did not understand at all; for he that knows to do good and doth not, to him it is sin.

[*Brown*, Sect. 6.] *Manifesteth to us, what that Light is which is found in every man, and how the preferring that Light before the Scriptures, rendere h men guilty of the greatest ingratitude.*

Ans.] The Spirit was before the Scriptures were, and was in them that gave forth the Scriptures; & al that was given forth from the Spirit, either words or writings, were but a sound, or an invitation to call in others who were gone astray from the Spirit; and to preferre the sound before that which gives forth the sound, is as if a man should place the cart before the horse that should draw the Cart; for in all Spiritual things there must be a Spiritual guide; and no man knows the things of God, but the Spirit of God: According to his own words, he confesseth that the wise and mercifull Creator hath given unto man light or understanding that he may know and beleave, which he likewise calls a *measure of the Spirit* and saith it is good, it is the *Light, wisdom, and understanding, or measure of the Spirit, which is in every man, and comes from our God through Jesus Christ to every man*, These are his own words pag. the 7. So he hath confessed as much in words as those whom he is warring against; for what doe they say more: They say every man is enlightned,
or

or, that every man hath a measure of the Spirit, a talent given to profit withall, and that it is good, (so he likewise confesseth,) and that which is good, which comes from God through Jesus Christ, is a sure Guide, and leads out of sin; and they who own this light, are not taught to give over reading of the Scriptures, but are lead into that life that they were in that gave forth the Scriptures; though I doe not say that this light is the fulnesse, or Christ in every man; but it is as it were the Key that opens the door where greater glory and richer treasures are hid, which all who deny, and hath not this Key, never finds the Treasure, but seek the living amongst the dead; and this Light doth not teach any to be ungrateful to God for his mercy in affording the Scriptures; neither doth it lead to *Paganisme*, (as this Gainfayer saith,) but it leads to meeknesse and humility, and true praises is given to God from a true heart without guile or hypocrisie: And this I say, that even those who are called *Pagans* and *Heathens*, if they by this Light doe act just and righteous things, doing unto all as they would be done unto, as this Light, and Christ also teacheth, their *Heathenisme*, and *Paganisme* shall condemn thee who hast the name of a Christian, and hast the Scriptures, and yet walks loosely and profanely, turning the grace of God into wantonnesse, their *Paganisme* shall coudemne thy *Christianism*; Hear and fear all you ungodly lewd livers, who have the name of Christians, but the nature of heathens.

[*Brown Self. 7.*] Unfoldeth a second agreement of *Ran-ners* and *Quakers* in vilifying the holy Scriptures; in which also many Cavills of theirs is answered.

[*Ans.*] His charge is false, and agreement likewise; for the *Quakers* doe not vilifie the Scriptures, but give them their right name, as they did that gave them forth: And for the Cavills he speaks of, they are his own, begetting Cavills, and then fighting and cavilling with them. Eor the *Quakers* do not sleight the word of truth, for it is Life, and is quick and powerfull giving victory over sin: which the Scriptures declare of, *Hebrews* 4. 12. but life is not in them;

them, but in Christ, and Christ in the Saints is the hope of glory, Col. 1. 27.

For his second charge which again he rehearſes, ſaying, *They are agreed together in ſpeaking ſleightly of the Scriptures, for both Ranters and Quakers (ſaith he,) term them in deriſion, the Letter, a dead Letter, Ink and Paper, Shells, Huſkes, our Idols, &c.*

To which I answer, For the quakers, they do not call them any thing in deriſion, but in plainneſſe call them what they are, as I have ſaid before; *A Declaration, Lu. 1. 1. or, A Treatiſe, Acts 1. 1. The Scriptures of Truth, Moſes writing, the Prophets writings, a Declaration of the Goſpell by Matthew, Luke and John, and the Epiſtles of the Apoſtles.* And John ſaith in his ſecond Epiſtle, *Having many things to write unto you, I would not write with Paper and Ink, but I truſt to come unto you, and ſpeak face to face: John calls the writing, paper and ink, and there is no life in the writings, for the Spirit gives life, and was within them, that gave forth the Scriptures.* Thus far I answer for the *quakers*; let the Ranters if they will answer the other. As for all his dead, muddy and filthy ſtuff, mentionned in the 9, 10, 11, and 12. pages, the ground and foundation being taken away, the building muſt needs fall; I ſhall not need to wade much farther; for he is but wrangling and fighting with his own brats by him begotten; as for the Scriptures mentioned, I own them in their right place, but not for that end that he hath quoted them; we ſearch them, and make uſe of them as occasion is offered, for the ſtopping of the mouths of gainſayers, for the exalting of the truth of God, and not for our own ends.

One thing I take notice on in the eleventh page, where he ſaith, *They ſay that God and Chriſt dwell in every man, and that the light in each particular perſon is Chriſt.*

To which I answer, That we doe not ſo ſay, that the Light in every man is God and Chriſt, but a meaſure and manifeſtation given from God by Jeſus Chriſt, a ſtream flowing from the Fountain, ſome more, ſome leſſe, according to the will

will of God, but the least measure is pure and perfect, and leads and guides (as I have said before) all (who love and wait in it,) to the perfect day, as saith the Apostle, we have also a more sure word of prophesie unto which ye do well that ye take heed, as unto a Light shining in a darke place, untill the day dawne, and the day Star arise in your hearts.

In the 13. page there be many false assertions and wicked conclusions, and lying consequences not worth rakeing through; but having taken this businesse in hand, I shall in the Lord goe thorough it. He goes on having laid a false foundation to build his tottering building, saying, or rather falsely accusing: *What (say they) have not all men God, and Christ in them?* (I answer a manifestation as I have said before,) *Vpon which (saith he,) they draw these two sad conclusions.*

1. *That all their Congregations (both men and women) may preach when and where they please.*

[*Ans.*] This is false, no man nor woman may preach when and where they please, but if God please to send a son or daughter (having powred forth his Spirit upon them,) to preach when and where the Lord pleaseth I own them, let them go on in his name and power.

And because (saith he,) Moses wished would all the Lords people were Prophets; they say that they are all Prophets and sent of God.

[*Ans.*] This is likewise false, that because *Moses* wished so, therefore we are so, we do not so say; but if any one have the witnesse of God in him, and the testimony of Jesus which is the spirit of prophesie, he may to the glory of God confesse it.

2. *That every man (seeing God and Christ is in them,) is to be Levell and equall, and none to be above and under another.*

Oh the wickednesse of man! whether would he run when his tongue is without a Bridle, we are not going about to Levell, (that is the work of God, who brings down

the high and lofty from their seats, and exalts them of low degree) but we as Gods servants do honor one another in the Lord for the Lords sake, according to the measure and gift of God, preferring one above another, and going one before another, and not in respect to the creature because of his fineness of Apparel, or gold Ring, but in love and respect to the Creator whose Image the creature bears, which is created in Christ Jesus unto good Works. And the Magistrates who bear the Image of God, and rule for God in the Lord, we honor, not with flattering Titles, and bowing the Hat and Knee, (which is the honor below, which men seek and receive one of another, which Christ Jesus did not) but in truth and true love from our hearts, yeilding obedience to their just commands, which is the Magistrates honor; for to do evil doth dishonor the Magistrates: And this is the true honor which without respect of persons in the faith of Christ we give to the Magistrates, and this is more then inward; and this is not to bring Magistracy into contempt, but into honor and good report. And when good and just men do bear rule, they are a terror to evil doers, and the righteous rejoyce, and the Land is kept in peace and good order. But when wicked proud men do bear rule, who seek to be honored from men, then the righteous mourns, yet patiently suffers under such, & cannot bow down to their wicked proud spirit, but stands a Witness against such Rulers, but evil doers by such Rulers are strengthened; and by such Rulers being stirred up, and assisted by the proud, covetous, blood-thirsty Priests have the Saints and servants of God suffered, as they do at this day. But on the Lord in patience we wait, to whom vengeance belongs, who will judge and revenge the cause of all that trust in him; and it is a fearful thing to fall into the hands of the living God, *Heb. 10. 31.*

[*Brown Sect. 8.*] Intimateth a third agreement of *Ranters* and *quakers*, about their Title to, and interest in that Covenant mentioned *Ier. 31. 31, 32, 33, 34.*

Ans.

Ans. I know and testifie, That lyars and false accusers have no title nor interest in that Covenant, for such are stranger from it; but praises to God on high, many of us who were as liens and strangers to the Covenant of God, are made nigh- and some can say, The Lord is their Teacher, and have the Anointing in them, and need not that any man teach them, but as the same Anointing teacheth them, which is truth, and no lye; and thousands, and ten thousands is the Lord gathering into covenant with himself by his Son, who is the Mediator, who takes away the sins of the World; who is the propitiation for our sins, and not for ours only, but for the sins of the whole World, 1 *Joh.* 2. 1, 2. And we do not deny, but wait for the gathering and calling of the *Jews*, and the Lords shewing mercy unto *Israe'*, according to his promise, which the Lord is about to fulfil, according to that Scripture *Ier.* 23. 8. And according to the example of the Saints, by Authority from God we do meet together, and build up one another in our most holy faith; and this was a token of *Peters* love when Christ spoke three times to him, *Simon Son of Jonas, loves thou me*: whose answer was, *Yea Lord, thou knows I love thee, Iesus said unto him, Feed my Lambs.*

For his confused consequences I shall not much meddle with them, but leave them to rot with their Father who begat them. The Light in every man which comes from Christ is pure, and blessed are all they that in it wait upon the Lord, they shall be kept in perfect in peace, but there is no peace to the wicked, but wo and misery is their portion; *VVo to the wicked, it shall go ill with them, upon the wicked God will rain Snarcs, Fire and Brimstone, and an horrible Tempest; this shall be the portion of their cup.*

[*Brown Sect. 9.*] Expresseth a fourth agreement of *Ranters* and *Quakers*, about the cessation of some Ordinances.

Ans. Christ Jesus is the Ordinance of God, given and ordained by him for the salvation of men; he is the Way, the Truth, & the Life, & no man can come to the Father but by him; he is the living Bread that came down from above, who gives life unto the World, and his life is the light of men;

and this light is given unto the sons and daughters of men, to lead them out of this great and wild Wilderneck the World, up to him, to feed of the Bread of Life in his bosom, and whosoever doth eat of this Bread shall live for ever; and he is likewise the Water, the living Water that washeth and clenseth from sin; which Bread we have tasted of, whereby our souls do live; and this Water we have drunk of, and our souls are satisfied; and it is in us (according to the saying of Christ) a Well of living Water, and is never dry, but is ever springing and sending forth sweet and pleasant Streams to nourish and refresh our souls; and having drunk of the Fountain, and tasted of the Substance, we cannot turn back to the empty shadows, though sometimes they have been practised by the Saints, yet not being given to us in Communion, it is no breach of any Command, nor denying the Ordinances of Christ; for we own them all in their time and place; and what is durable, pure and spiritual, which tends to love and edification, we own and practice, yea both inward and outward in their place and service in the holy Covenant, as we are led and guided by the Holy Spirit: Baptism by one Spirit into one body, and as many as are baptized into Christ have put on Christ, where Jew and Gentile, Male and Female are one, as Scripture testifies; and breaking bread from house to house, eating with singleness of heart; and if any be moved by the spirit and power of God to lay on their hands, and bless any, I shall not deny it, but where it is done in imitation in a formal manner without the power, it I do deny; and Officers and Messengers ordained by the Holy Ghost, and sent forth in the Power of God, or to watch over the flock of God, we own; and as for washing of the Saints feet, what Christ did was an example of humility, that the Saints might not Lord over one another, but he that would be great, let him become servant to all, and to be humble and low in heart and mind, condescending one to another in love; and as for outward washing, if any one be moved of the Lord, let him do it, I shall not judge nor condemn him for it: And as for laying aside on the first day of the Week, or any other day

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when the Saints in unity be met together, what is necessary by collection or otherwise, as occasion is for necessary public uses, we own, and let our practice in these things judge. And as for those expressions which this gain-sayer calls fowre, bitter, unfavoury speeches, and reviling railing aspersions, as Dog, Devil, Serpent, Sorcerer, Seed of Cain, all which words are Scripture-Language, most of them used by Christ himself to that wicked generation of pharisaical professors, and others, by the Apostles and Ministers of Christ, and yet this opposer sayes, they are fitter for Hell-hounds then heavenly-hearts: Let all who own his spirit dread and fear before the God of Truth, and come forth, and be ye separate, that the Lord may receive you. And though he is made to confess the truth in some measure, as to our practice, saying, *I know that many of them are very temperate, just, and sober in moral things, in strictnesse of outward action, appearing full of self-denial, and cry down intemperance, oppression, pride of Apparel, &c.* in which also (saith he) *they do well;* and yet for all this cries out against them. But come to the matter; What evil have they done? or what blemish is there in their lives? Do not they condemn most of you professors for strict and upright walking, notwithstanding all your fair shews and crying up of Ordinances; and is it not such which are justified both by Law and Gospel? for not the hearers of the Law, but the doers thereof are justified; and saith Christ, *It is not he that saith, Lord, Lord, but he that doth the will of my Father that shall enter into the Kingdom of God.* And for all his writing and your speaking against the light within, yet down to it you must come if ever you come to true understanding in the things of God. But he saith he is not writing against the persons of the *quakers*, but against their principles, and yet he speaks of a Rod, and an Officer of the peace. Our principle is pure and good, (as himself said, Every one hath a measure of the spirit) and from that which is good in us doth good words and actions break forth; and we do not act for life or fear, but from love and life manifested in us; yet mistake me not, I do not cast aside the fear of God,

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for that is precious, and keeps the heart clean. As for other of his expressions and false charges and accusations in his ninth Section, being without ground, I leave them to fall of themselves; for none of these things do touch the innocent; all the spots of the World, their lyes and reproaches, cannot stain our Garments: Praises for evermore be to the Lord, who hath clothed us with the Garments of his Son, and compassed us about with the Arm of Salvation; let all who know his power praise and laud his holy Name for ever and ever.

[Brown Sect. 10.] *Holds out to us a fifth Agreement of Ranters and Quakers, in denying the visibility of Churches.*

Ans. The Apostle saith, *The Church is in God, the Father of our Lord Jesus Christ, 1 Thess. 1. 1. and, The Church is built of living Stones, elect and precious; and it is the pillar and ground of Truth; and Christ is the Head of his Body the Church, and we are members of his body, of his flesh, and of his bones; he that hath an ear to hear, let him hear.* But we do not deny but the Saints have visible bodies, and walk and converse amongst the World, and are in the World but not of the World, but are Witnesses for truth against the unrighteousness of the World, and so are hated of the World, as at this day is made manifest. As for the conclusion which Brown draws from that Scripture, 1 Thess. 1. 1. which he put upon the Quakers, I do it deny, and all his inferences drawn from his false conclusion.

As for the denying visible Churches, &c. thus for the Quakers I answer; All those Houses which are built with mens hands with Lime and dead Stones, and not one living Stone in them, which ignorant people who know not God, nor the true Church, do call Churches; we do deny; and all those proud, covetous, earthly-minded, carnal, heady, stubborn, disobedient, rebellious, envious, wrathful and malicious ones, and all workers of iniquity whatsoever, or whomsoever, high or low, rich or poor, who meet together in such Idolatrous places which are called Churches; we do deny, and affirm; That such are not members of Christ, but limbs and members of Antichrist, and them and their false Churches

we

we do deny, and against them do testifie. But such as fear God, and have the Word of God abiding in them, by which the body of sin is put off, and have put on the body of Christ, and so are members of his body, of his flesh, and of his bones; for such to meet together in the spirit and power of the Lord, and to speak one to another as of the Lord they are moved, we own and practise such things; and as any of the Lord is moved to call in others who be without, dealing their bread to the hungry, that they may be invited to come into our Fathers house, where they shall find satisfaction and refreshment to their souls; and to meet together in the unity of the spirit, to wait upon the Lord, though never a word be spoken to the outward ear, we own, and I know and testifie, That whosoever are come to taste of the love and power of God, do find more refreshment then by words can be expressed; for God is a spirit of Light, & Christ Jesus is one with the Father in light, and the Saints are one with the Father and the Son in the light, and have fellowship one with another in the light, and whatsoever was by Word spoken, or by Pen written by any of the holy men of God, being spoken and written from light and spirit within, it was to invite and call others out of sin, death and darkness, into the unity of the light, according as it is written in Johns Epistle, *These things I write unto you, that your fellowship might be with us, and truly our fellowship is with the Father and the Son.* Now I know and testifie, That Words and Writings are sweet and good, which are given forth from the spirit of God, but they are not to be rested in, but a call or information to turn the minds of people from darkness to the true light, Christ Jesus, in whom is peace and rest to the soul: So it is plain, and any of a reasonable understanding may easily be convinced of it, That if there be a sweetness and a refreshment in the sound of words (as I know there is, being as I have said) spoken from the Word and Spirit of God, then much more is there life and refreshment in that which gives forth the sound; and all Writings and speakable Words are but to bring to the Word and Spirit, that there they might have unity

nity and peace, not like silly women, to be alwayes learning, and spend their whole time in speaking, and talking, and hearing of those words, and never come to true knowledge, but people coming to the true light, and waiting in the same, by it are led to life and love, yea a life out of Words and Writings; for the kingdom of God stands not in words, but in power, in righteousness, peace and joy in the Holy Ghost; much might be spoken as to this, but the Lord in his time will make his power and life more and more manifest, and people shall not so much stumble at meeting together, and waiting in silence in the stilnesse and calmesse of their own spirits, to hear what the Lord by his spirit will speak unto their souls: Though I say I do not limit any one either to speak or be silent, but if any one have a word from the Lord, either Son or Daughter, in faithfulness let them speak, and quench not the spirit, but let all flesh be silent before the Lord, and none to speak their own words, for that is as chaff, *And what is the Chaff to the Wheat, saith the Lord? Is not my Word like a Fire, and as a Hammer that breaks the Rocks in pieces?* So he that hath an ear to hear, let him hear what the Spirit saith. And likewise Church-discipline, as admonishing in the spirit of love, and reproving, and casting out the unclean, and not for any to live as they list, (as Brown falsely in this Section says) but to please the Lord in all things, walking in the light, and having fellowship one with another in the light, all things being done decently and in order, according to the spirit of truth, and not according to the Wisdom of men, for the things of God are foolishness to that Wisdom; and it hath pleased the Lord by weak, and foolish, and despised things, to confound the Wisdom of the World, that no flesh should glory in his presence, but he that glories, let him glory in the Lord.

[Brown Sect. II.] *Maketh manifest the folly of the Quakers and Ranters in affirming that the coming of the Spirit of God to a soul is the second coming of Christ, and that there is no other, which is their seventh Agreement.*

Ans.

Ans. VVhat is recorded in the Scriptures of truth concerning the second coming of Christ, we own, and wait to be glorified with him; Christ Jesus when he walked in a body upon the earth amongst his Disciples, when his time was well nigh finished, he prayes unto his Father to glorifie him with himself, saying, *And now O Father, glorifie thou me with thine own self, with the glory which I had with thee before the world was;* which is plainly manifest, That he was with the Father in glory before the world was, or before he had a visible body, and so is glorified with the Father with the same glory that he had before the world began; and before he suffered at Jerusalem he comforted his Disciples with the hope of his coming to them again, as in *Ioh. 14. I go (saith he) to prepare a place for you; and if I go, I will come again, and receive you unto my self, that where I am, there ye may be also.* And again he saith, *I will not leave you comfortlesse, I will come to you; yet a little while, and the world seeth me no more, but ye see me, because I live; ye shall live also. These things have I spoken unto you, being yet present with you.* And Christ left them some things to be practised to shew forth his death until he came, as is recorded in *1 Cor. 11. 26.* And in *2 Cor. 13. he* calls them to examination, *Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you; for though (saith the Apostle) he (speaking of Christ) was crucified through weaknes, yet he liveth by the Power of God; for we also are weak in him, but we shall live with him, by the power of God: Examine your selves whether ye be in the faith; prove your own selves, know ye not your own selves, how that Jesus Christ is in you except ye be reprobates.* And he likewise saith to the same Corinthians *VVherefore henceforth know me no man after the flesh, yea though we have known Christ after the flesh, yet now henceforth (mark) know we him no more, 2 Cor. 5. 16.* And saith the Apostle, *1 Ioh. 5. 29. And we know that the Son of God is come, and hath given to us an understanding that we may know him that is true; and we are in him that is true, even in his Son Iesus Christ, (take notice, they were in him) answering that Scripture Ioh 17. 21, 22, 23, 24. that they all may be one, as thou Father*

art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me; and the glory which thou gavest me, I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. This is the true God and eternal life; he that hath an ear to hear, let him hear. Another Scripture I shall mention, which plainly declares of the great day of the Lord, 2 Thess. 1. chap. the Apostle commends the Churches for their patience and faith in all their persecutions and tribulations, that they endured, (as the Saints endure at this day) which is (saith he) a manifest token of the righteous judgements of God, that ye may be counted worthy of the Kingdom of God, for which also ye suffer; seeing it is a righteous thing with God to recompence tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty Angels in flaming fire, (I believe few will deny, but own this to be his second coming in power and glory) taking vengeance on all them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction, (let all persecutors and oppressors of the Saints, dread and fear, and take warning, lest for ever they be cast out) from the presence of the Lord, and from the glory of his power, when he shall come to be glorified [in] his Saints (this is not a fleshly, but a glorious appearance) and to be admired [in] all them that be alive. Thus far I answer for the despised Quakers, who under all their sufferings and tribulations, do patiently wait for that glorious day of the Lord Jesus Christ: Let those he calls Ranters answer for themselves.

[Brown Sect. 12.] Acquaints with a seventh Agreement of Ranters and Quakers, in denying that there shall ever be any other Kingdom of Jesus Christ but what is within men, and that this Kingdom is in all men.

Ans. According as by Scripture I have answered concerning Christs coming to be glorified in his Saints, so likewise of his Kingdom and reign; for where he rules and reigns, there

is his Kingdom established; and that also this Kingdom is set up within the Saints; and he rules in them in power, in which the Kingdom stands; and *Enoch* prophesied of the great day of the Lord, saying, Behold, the Lord cometh with (or in) ten thousand of his Saints, to execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him: *Isaiah* also prophesied of the glorious Kingdom and reign of Christ, as in *Isa.* 9. ch. For unto us a Child is born, unto us a Son is given, and the Government shall be upon his shoulder, and his Name shall be called, Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, of the increase of his Government and Peace there shall be no end; upon the Throne of *David*, and upon his Kingdom, to order it, and to establish it with judgement and with justice, from henceforth even for ever; the zeal of the Lord of Hosts will perform this: This is that which we wait for. And saith Christ whom the Prophets prophesied of, being demanded when the Kingdom of God should come, he answered them and said, The Kingdom of God cometh not with observation, neither shall they say, Lo here, or lo there; for behold, the Kingdom of God is within you: So it is a sound truth, That the Kingdom of God, and of Jesus Christ, which stands in righteousness, is within men. But that it is onely within, and no vvhhere else, I never heard any one say so; for the glory of this Kingdom of Jesus Christ shall break forth and spread over Nations, and Truth and Peace shall meet together, and Righteousnesse shall cover the earth as the Waters cover the Seas; then shall the Righteous rejoyce, and they who have passed through many tribulations (and have been faithful, having offered up their lives a sacrifice for truth and righteousness) shall reign with Christ in glory; so blessed are they that patiently wait in time of tribulation; though now ye weep and mourn, yet your sorrow shall be turned into joy and though ye sow in tears, yet being found faithful to the end, ye shall reap in

joy : And as for the Kingdom being in all men, I say , As a Grain of Mustard-seed, (which Christ compares the Kingdom of God unto) so it may be said to be in all men. So in the fear of God let all wait vvho love the appearance of God, that the Son of God, and his life of Righteousnesse may be revealed in yon, that sin and unrighteousnesse may by his life and power be destroyed. And this those called *Quakers* do wait for.

[Brown Sect. 13] *Im-arteth to us the right agreement of Ranters and Quakers, concerning the enjoyment of that Kingdom, Power and Glory in this Body.*

Ans. Praises for evermore be to the Lord God for his loving kindnesse, who hath made us partakers of the endless life, and hath of his good pleasure given us a possession, and sealed it unto us, & given us an entrance into his everlasting Kingdom, where nothing that doth defile can enter, & we do enjoy his Kingdom, that is, we do injoy his Love, Peace & Joy, and his Power and Glory, according to our measures, waiting in the light to grow from strength to strength, and from glory to glory, til we come to the fulnesse and brightnesse of the glory of the Son of Righteousnesse, giving thanks unto the Father which hath made us meet to be made partakers of the Inheritance of the Saints in light, who hath delivered us from the power of darknesse, and hath translated us [*into*] the Kingdom (mark that, they were translated [*into*] the Kingdom) of the dear Son of God, *Col. 1. 13.* As for the other things mentioned in this Section, it doth not much concern us, I have spoken of the Kingdom within, which stands in peace and righteousness, and of the glory of this Kingdom, which shall be revealed in the day of the Lord, which is dawning and breaking forth; glory to God on high for ever. And in patience we wait for further discoveries, and the glorious spreading of this Kingdom, and not another; for the Son of God is come, and we look not for another.

[*Brown Sect. 14.*] Tells of a ninth agreement between Ranters and Quakers, affirming, *That now Christ is judging the world, now is the great day of the Lord.*

Ans.

Ans. The Lord of Hosts is risen in his righteous judgement, and the everlasting Gospel is preached unto them that dwell on the earth, according to the Scripture: The Angel of the Lord is sounding, and the voice of the Son of God is uttered forth out of the holy City, saying, Fear God, and give glory to him, for the hour of his judgement is come, and worship him that made Heaven and Earth, and the Sea, and the Fountains of water, *Rev 14*. Christ Jesus, who is the same to day as he was yesterday, is come a light into the world, and his righteous, holy, harmless life is manifested, and the world thereby is judged and unrighteousness condemned, and we can say in truth, That now is the great day of the Lord, he is come and coming to bring to pass his strange work, which makes the Heathen rage, and the world to wonder, and the time is come that judgement must begin at the House of God, and it is already begun. it is the time of *Jacobs* trouble, but the Lord will deliver him out of it: And wo to them that are at ease in *Sion*, ye that put far away the evil day, and cause the seat of violence to come near, that lye upon Beds of Ivory, and stretch themselves upon their Couches, &c. that drink VVine in Bowles, but they are not grieved for the affliction of *Joseph*, *Hos. 6*. Wo unto you that desire the day of the Lord; to what end is it for you? the day of the Lord is darkness, and no light; as if a man did flee from a Lyon, and a Bear met him; or went into the House, and leaned his hand upon the wall, and a Serpent bit him; shall not the day of the Lord be darknesse, and not light? even very dark, and no brightnesse in it? *Hos. 5*. Yea, the wicked and all ungodly careless ones to their wo and misery shall know it, a terrible day shall it be to the workers of darkness, a day that shall burn like an Oven, and all the wicked shall be as stubble, and shall be consumed root and branch. The Lord hath said it, and it is at hand, it hasteth greatly; Who can dwell with devouring fire? Who can dwell with everlasting Burnings? for our God is a consuming fire: Therefore haste, haste, haste, and repent with speed; now, now is your time, no longer put it off till to-morrow, least time.

time be past, and the door be shut, and you call, and there be none to answer.

[*Brown Selt. 15.*] Containeth the tenth agreement between *Ranters* and *Quakers*, in saying *the resurrection is within the creature, and that there is no other.*

Ans. Christ Jesus is the Resurrection and the Life, he that believeth in him, though he were dead, yet shall he live—*Joh. 11. 25.* And Christ is the Myserie, and dwells in the Saints, *Col. 1. 27. 2 Cor. 13. 5.* And Christ being the Resurrection, as he saith himself, and is within, then the resurrection is within; but that there is no other but that within, I never heard any of those called *Quakers* say or affirm such a thing; let the *Ranters* answer for themselves if they will. The resurrection (as also Christ) is a great Mystery, which I do exhort all in patience in the light to wait for the true understanding of it, that ye may know Christ, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; for all have fallen from God into the pit of pollution and misery, and are dead in sins and trespasses, and except there be a rising again out of the pit, and be reconciled to God, in vain is all preaching, for if the dead rise not, then is all preaching vain. But some will say, How are the dead raised up? and with what bodies do they come? I answer with the Apostle, Thou fool, that which thou sowest is not quickened except it dye, and that which thou sowest, thou sowest not that body that shall be, but bare Grain, but God giveth it a body as it hath pleased him, and to every seed his own body, &c. so also is the resurrection of the dead; it is sowed in corruption, and raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power, &c. but this I say Brethren, That flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption; but I know that this is a great Mystery, and doth and will confound all the wisdom of the World; my advice is for every one to be faithful according to the measure of light made manifest in them; as any evil is discovered and made manifest, refrain and avoid it; and as

truth

truth is discovered, imbrace it, and walk in it, and this is safe for all, no man being condemned for that which he knows not, but for that which he knows and doth not practise, for he that knows to do good, and doth it not, to him it is sin; and let not any be too curious to dive into things above their measures, or to find out things by their own wit and skill, for that is a running before the Lord, and such run into error and confusion, and there be all the strifes and contentions, and the wranglings about Religion, and falling out about meanings of the Scriptures. I find it the safest way to wait on the Lord in the light, and taking his advice and counsel in all things; and so the Lord going before, it is safe to follow him, but whosoever goes before, or stays behind, are left in the dark, and as there is a growing up in the truth, the hidden Mysteries comes to be opened by the Spirit of God, for the spirit searcheth all things, yea the deep things of God. There be many other things in this Section which I shall not need to wade thorow, for they being bottomed upon a false foundation, as that we deny the resurrection, which we do not, but wait (as I have said) to know Christ, and the power of his resurrection, so the foundation being taken away, the building will soon fall.

One thing I take notice of which he charges upon one of the Quakers, his words are these; *One of the Quakers lately urged the old Atheistical supposition; Suppose a man drowned in the sea a thousand years since, eaten by fishes, those fishes eaten by men, those men eaten by worms, &c. how shall we imagine that this body shall be raised again?* This he charges upon one of the Quakers, which I do believe is a lye, for it is not our Language, we do not speak such things, for we are in that faith by which Mountains are removed, and we know that with God all things are possible, I shall lay it upon those who own the spirit of Brown to mention who it was that spoke those words, for they favour more like the words of those whom he calls *Ranters*, then any of those who bear the Name of *Quakers*. As for his accusing of us for laying aside the Scriptures, that is but a rehearsing of his former accusation over again, which

I have fully answered before; but still I say, That all must come to the true light, that it may guide them and lead them in all things; for none can understand the Scriptures but by the light, none walks in unity but those who walk in the light; therefore while ye have the light, believe in the light, that ye may become the children of the light; and if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin.

[*Brown Sect. 16.*] Makes mention of the eleventh agreement of the *Ranters* and *Quakers*, *boasting of their perfection, and alledging that it is attainable by them, and all men by the light within them.*

Ans. Boasting we do deny, but perfection we own, for it is the life of pure Religion; and all who deny perfection, denies the Doctrine of Christ, and the end for which he gave forth the true Ministry; for when he ascended on high, he gave gifts unto men, and all his gifts are perfect, and are for the perfecting of the Saints, till they all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, as in *Eph. 4. 11, 12, 13.* for God is perfect, and so are all his Works, and nothing can guide in his way, and lead unto him who is perfect, but that which comes from him which is perfect: But I see the drift and the subtilty of the Serpent in this thing, in denying perfection, is, that he may drive and carry on his own work which is imperfect; and I see that these two things are chiefly opposed by Satans Instruments, (who have a form of godliness, but denies the power which perfecteth and brings to perfection) that is, they deny the light that every man is enlightned withall (which we say comes from God through Jesus Christ) calling it a low thing, and a natural light. Secondly, they deny perfection on this side of the Grave, looking on that to be too high to attain unto, though Christ himself did teach it, and give it forth as a thing possible to be attained, saying, *Be ye perfect as your heavenly Father is perfect. Matth. 5. 48.* but these two things are denied by most, or all of the professing people

feeling People; one is too high, and the other too low for them, and so they deny both the beginning and the end of pure Religion; For perfection, though it be high and glorious, yet it is that which every true Christian ought earnestly to presse after, and with all diligence to give heed unto the teachings of the spirit of God and abide in the Truth untill they come to the fulnesse of Christ, to be heirs, yea, joint-heirs with him, as the Apostle declares: And the Light which comes from Christ though it be never so little, as a grain of mustard-seed, yet is it pure, and gives the entrance into the kingdome of God and guides and leads in the way of God, unto the perfect day, and to this must all bow, and all crowns must be laid down at Jesus feet, that is low; they must come down to a measure, and perfect gift, and in that wait in the Faith for victory over all imperfections; for *whatsoever is born of God overcomes the World*, and that which gives victory is the living faith: So those that deny the Light, denyes that which opens the mystery, and are climbing up another way. And as for Brown's saying, *That all men are perfect by the Light within.*

I say, those who love and walk in the Light, are led to the perfect day; but those that hate the Light, and deny it, are left in the dark, and the Light is their condemnation.

As for the rest of his Stuffe, I shall not need further to speak; for we all wait for a further glory then yet is manifested; I say with the Apostle, *If in this life onely we have hope in Christ, then are we of all men most miserable.*

And as for his saying, *That where the Scriptures are not, &c. men may doe the things contained in the Law.*

To which I answer, If they having not the Law, nor the Scriptures without them, do the things contained in the Law, they shall condemn you who have the Law and the Scriptures, and yet live in the transgression of the Law, For as *many as have sinned without Law, shall also perish without Law; and as many as have sinned in the Law shall be judged by the Law; for not the hearers of the Law are just before God, but the doers of the Law shall be justified. Rom. 2. 12, 13.*

[Brown Sect. 17.] *Provesth that the Righteousnesse of the Quakers is but legall, and so not exceeding the Righteousnesse of the Scribes and Pharisees.*

[*Answ.*] If his saying so were a proof, his Section might stand; but his word, together with all his shifts, are no proof; but without foundation, and so his words must needs fall to the ground: Our righteousness which we are clothed with, is not of our selves, but it is the Righteousnesse of Christ; and we are made the Righteousnesse of God in, and through him; and it is not Legal from a Law without, as the Righteousnesse of the *Scribes* and *Pharises* was, but it is Spirituall from the Law of the Spirit of life in Christ Jesus manifested in us, from which our works, words, and actions proceed; and so we witnesse the axe to be laid to the root of the tree, and the evill tree cut down, and cast into the fire of the wrath of God: And the Grace of God which hath brought Salvation is our Teacher, and we are thereby taught to deny ungodlinesse and worldly lusts, to live soberly and righteously in this present World; and We know and have experience of the work of God in us, which hath changed our hearts and minds, and made clean the inside; and so We know, *That this our righteousness doth exceed that of the Pharises, and also of the Baptists, whose Law, and Commandements, and Righteousnesse is without, which is a selfe Righteousnesse, which the Lord doth not accept of.*

As for his false accusation, *Judging our sufferings to be for headlesse, beedlesse, tumultuous carriage, and such like;* I leave that to the Lord who knows the secrets of our hearts, to Judge betwixt us, who in his time will avenge himself of his Adversaries, and plead the Cause of the Innocent.

[Brown Sect. 18.] *Manifesteth that the Quakers Religion, (however seeming serious and stritt) is the most easie, selfe-exalting, selfe-pleasing, sin-cherishing Religion in the World.*

[*Answ.*] Our Religion is that which keeps us out of the spots, and pollutions of the World; and it is not onely seeming,

ing but seriously strict, and the way is strait and narrow, and few finds it: and not easie to the Flesh, but a Crosse and a selfe denying, Flesh-crucifying, and Sin-condemning Religion: For the Crosse of Christ is the power of God, which slayes the enmity which is against God, and crucifies the carnall minde, and the flesh, with the affections, and Lusts: yea, this way is so strait that there is no liberty for a vain thought nor wicked desire, nor any liberty given to the tongue to speak vain words: but it limits the carnall mind, and crucifies the thoughts, and vain imaginations, and bridles the tongue, and keeps in the fear of God,) few and savory words, and sober and good actions, let our lives and conversations judge.

As for all his false accusations, and lying consequences drawn from them in this *Section*, I shall passe by them, as not worthy taking notice of, having spoken of most of them before, As *Church*, and *Discipline*, *Baptisme*, *Breaking of Bread*, *Washing the Saints feet*, *reproving and admonishing*, *casting out*, *Resurrection*, *day of Judgement*, according to the Scripture, and mind of the Spirit without carnall apprehensions, or private interpretation I own; and as moved and guided by the Spirit of God, all things that tend to edification and holy life We practise not darcie (as I said before,) run into any thing in our own wills by formall imitation, but as the Lord leads and in following of him We shall have inward joy and peace, though We be hated amongst men of the World. And as for honouring of Magistrates, and other Governours, according to the Scriptures without respecting persons, let our lives judge; for as I have said, to doe well, and walk uprightly, is an honour to the Magistrates; and on the contrary, to doe evill is their dishonour, and according to the guift, and power of God manifested, We esteeme one another, and in honour preferring one another, not in respect to the person of the Creature because of his Apparell, or the like, but in love and respect to the Creatour, whose Image of truth and righteousnesse the Creature bears; and to receive this Principle, would not

make the Magistrates and Officers, civil or military, contemptible, (as is falsely alledged) but truly famous and honourable. And as for putting off the Hat, vvhich is become such a great matter amongst this Generation, that many are cast out of places and preferment both Civill and Military, though in the heat of the day they have ventured goods, and lives, and spent their blood; and novv for such a small thing to be cast off, What is it that is so offended? Is it any thing of God? surely no; but proud exalted flesh doth storm and rage, because it cannot have the honour vvhich men seek for one of another, vvhich is the honnour belovv, a trifle, a Bauble, and a Complement; yet it pleaseth the Lord by such a despised foolish thing, to confound the Wisdome of the Wise; but vvhat Lavv is there for any such thing? When did *Moses*, *Joshua*, *Solomon*, or any of the Judges or Rulers in *Israel*, command or require any such thing? and where there is no Law there is no transgression. If any should do it out of stubbornesse, or contempt to any ones person; I should be as ready to judge it, and condemne it, as any one; But vvhere it is done for Conscience sake, not daring to respect the person of the Rich, nor despise the person of the poor, I dare not deny, but dearly ovvn, and suffer vvith them in it: Therefore all ye that make such a great matter of it, and cause many to suffer for it, look you to it, for assuredly it vvill fall upon you at the last, though novv you make a light matter of it. And as for saying *Thou or Thee* to any particular person it is a true and Scripture Language, and that vvhich cannot bear it, is not of God, but proud flesh exalted.

And for naming the daies of the week, and the moneths of the year by their proper names according to the Scriptures of truth, we must needs own; and though this, he compares to the Tithing of Mint, Annise, and Cummin: yet it is not to be neglected: What, so many years been professors, and not come out of the heathenish language, as *January*, *February*, and the like! *Sunday*, *Moonsday*, *Tuesday*! &c. Is not this a shame to your profession? may not the *Jewes* (who do not own Christ come) condemn you in these things: and though

though some of you may say these are small matters; I say, they are true, and ought not to be neglected, for he that is unjust in the least, is unjust also in much; and as for the greater things, *Judgement, mercy, and faith*, We do not neglect, though it be the work of Satan to cast his fiery darts and false aspersions upon us.

[Brown Sect. 19.] *Declares to us the difference between the Ranters and Quakers.*

[*Answ.*] The difference is much, not declared by him, according to truth, but from a false ground of enmity, and if I might speak what is reported of the said *Brown* concerning his wanton unchast carriage and conversation, I might upon good grounds have ranked him with the *Ranters*, though he make a fair shew of godliness; but I shall leave him to the Judgement of God to be rewarded according to his deeds. And as for those innocent ones called *Quakers*, there is as much difference between them and those called *Ranters*, as between light and darkeness. As for the *Principles of Truth*, let them be professed by whomsoever, be they never so vile or wicked, yet truth I own, but all ungodliness and unrighteousness deny and testify against.

As for his many and false accusations mentioned in this Section, most, or all of them being spoken of before, I shall passe by, and proceed.

[Brown Sect. 20.] *Unfoldeth the judgement of the Quakers about Christ being onely the Word of God, and denying the Scriptures so to be.*

[*Answ.*] Christ Jesus is declared in the Scriptures to be the onely Son of God, who was cloathed with a vesture dypt in blood, and his name is called *The Word of God*, Rev. 19. 13. and there is no other name under heaven given, by which any can be saved, and We do deny the Scriptures so to be; for they are but a declaration or a fame of Christ, whose name is called the word of God; and so they are called by a Minister of the Word, *Luke* 1. 1. as I have spoken before; and all his Metaphors and Consequences hath not proved the Scripture (the writings) to be the Word of God; for the word

Word of God is Spiritual and Eternall; it was in the beginning before all time, and is now, and shall continue for ever. But the Writings are in time, and in time shall perish; and this Word of God was within them that gave forth the Scriptures, and by it they were sanctified; but many have the words given forth from the Word, but are not sanctified, but live in filth and pollution; such by the Word are condemned.

[Brown Sect. 21.] *Sheweth their mistakes about the Gospell.*

[*Ans.*] We are not mistaken about the Gospell; for We have had (through the love of God) experience of it, and can testifie with the Apostle, That it is the power of God unto salvation unto all that doe believe; by which power salvation is brought to our Souls; and this Gospell is Christ Jesus, who is the power of God and the wisdom of God; and blessed are all they that in patience waite upon him, their strength shall be renewed.

[Brown Sect. 22.] *Discovereth some contradictions, and absurdities, and blasphemous consequences that do arise from the Quakers Tenets.*

[*Ans.*] The contradictions, absurdities, and blasphemous consequences, are his own, raised out of the bottomless pit, begotten by the Father of lies, and conceived in his mischievous and deceitfull heart, and brought forth by the power of darknesse; which by the true Light is discovered, as one making plots, and then discovering of them. The foundation on which he builds all his lying and blasphemous consequences, is without a foundation, and so I leave them to die and fall of themselves, for I have spoken of them before: As for *Baptizing with water* (which is the chief thing which in this Section he is pleading for) what the Apostles did either by command or permission, I do not deny, nor judge them for any such action: And if any one in these dayes can truly say that he hath a Commission from the Lord to go and Baptize with Water, let him go, and do his duty, and not lye loytering in one place, cavilling,

villing and contending about words: However, let all be-ware of running before they be sent, lest by the Lord they be called into question, and while they preach to others, themselves be a cast-away: But I was not sent to baptize; but to preach, as was *Paul*, 1. Cor. 1. 17. who saith, *Christ sent me not to baptize, but to preach the Gospel, &c.* And doubtlesse if that Commission which Christ gave to his Disciples, *Matth.* 28- 19, 20. had extended unto all that should come after them; then surely it would have been of force unto *Paul*, who was called into the Ministry after that; and yet he saith plainly, *He was not sent to baptize, &c.* Let all those called *Baptists* read and consider.

And whereas he saith, *Blessed be Jehovah's Name the folly absurdities, &c. of these men is in some measure made manifest.*

I say (as is plainly demonstrated) his own folly is made manifest in uttering forth so many groundlesse lyes, and false accusations; however the truth is the same, and the foundation of God stands sure and cannot be moved, and We are built upon the Rock and sure foundation, and are clothed with innocency, and all the powers of darknesse cannot move us, nor stain the garments of innocency: Glory to God on high who hath strengthened us with his power to stand in the stormy day. Some other things there be in this Section which may I leav to wither and decay of themselves; onely a few things I further take notice of.

He saies, *That they say that God and Christ dwells, essentially in them, or according to the Divine Being; or, that the Godhead dwells in them bodily; for they say, the Father dwells in them as he did in the Son.*

[*Answer*] As this is laid down by him, it is false, yet the Truth I shall bear witness unto: As for the word [*essentially*] It is an expression stoln, or borrowed from some of the same generation of opposers; but God and Christ dwelling in us according to the Scripture, *Joh.* 17. 21, 23. We own and witness according to our measures, as God hath said, *I will dwell in them and walk in them,* 2. Cor. 6. 16, 17. and he that

that hath not the Spirit of Christ is none of his, Rom. 8: 9. And know ye not your own selves how that Jesus (Christ) is in you except you be Reprobates, 2 Cor. 13: 5.

As for his saying, *They cry down all such as delight in searching the Holy Scriptures, and in obeying King Jesus, &c.*

Which I say is false; and I lay it upon all the Adherents of Brown, to prove what is asserted; or else let shame and silence stop their mouths. And we do follow Christ as an example, who was a pattern of meeknesse and humility; who

saith, *Come unto me all you that labour, and Mat. 11, 28, 29. are heavy laden; take my yoke upon you, and learn of me, I am meek and lowly in*

heart, and you shall find rest to your souls: and blessed be his Name, we have found a resting place, and peace to our souls which none can take from us; which we value more then all the favour, or the frowns and reproaches of ungodly men.

And as for his saying, *We maintain mens running naked; as the Prophet Isaiah did; Isa. 20: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100*

To which I say, if any in their wills by imitation from *Isaiah*, or any other without a Comission from the Lord do run naked we doe deny it in them. But if any by the power of the Spirit of the Lord be moved to put off their cloaths; to be a naked sign to this generation of ungodly ones; that they may see their shame, and that their nakednesse may appear, and be made manifest; we do own such a thing and maintain it by the Spirit of Truth, Though it be strange and wonderfull to the World; knowing this, that the works of God are strange and wonderfull, and crosses the expectation of man; and therefore because it is not in their way, and according to their expectation, do they rage and swell, and oppose, blaspheme, and reproach, and cry out with open mouth, even all sorts of professors and prophane ones, though at difference amongst themselves, yet with one consent join together to oppose the appearance of truth, and with all their strength doe set themselves against it. But who can lay any thing to the charge of Gods elect? for if God be for us (as we have assurance of it) who can be against us.

[Brown

[Brown Sect. 23.] *Deriveth the Pedigree and descent of the Quakers.* 56

[*Ans.*] Our Pedigree is ancient even from the power of God, which was in the beginning, which made Isaac to tremble, Gen. 27. 33. and Moses to fear and quake, Heb. 12. 21. So it is no new thing. (though a strange thing to the World) to quake and tremble at the word of the Lord; besides we have a cloud of Witnesses, and many examples in the Scriptures of Truth to testify with us of the antiquity of our Religion, which is wrought out with fear and trembling, Phil. 2. 12. And as for Browns derivation of our pedigree and descent, it is false, and no Truth in it, and it I doe deny, and the Word of God, *even* which was in the beginning, Joh. 1. 1. and is quick and powerful, Hebr. 4. 12. and this is the man whom the Lord doth love and regard, who is of a meek and a contrite spirit and trembleth at his Word, as saith the Prophet Isa. 66. 2:

For other of the false accusations mentioned in this Section I turn them back into the bottomlesse pit from whence they proceeded, not worthy an answer. And for our foundation, (as I have said before) it is the true and sure foundation which the Prophets and Apostles were built upon, Jesus Christ being the corner-stone; and our building is not upon persons, but upon the power of God.

One thing more I take notice of; he saith, *They are a kin to the Antinomians in many things; in particular in this, I never (saith he,) heard any of the Ringleaders, [Paul was called a Ringleader] of them pray for the remission of sins.*

To which I say, we have prayed unto the Lord for the remission of our sins, & asking in faith, our petition is granted, and we have received the remission of our sins; and receiving this favour from the Lord, what remains, but all holy praise and thanksgiving be given to God on high, for his loving kindnesse, praying continually to him for his Almighty power to preserve and keep us pure and single unto himself out of all entanglement, and pollutions of the World, that we may be presented unto him holy and blamelesse in Christ Jesus our Saviour, who hath saved us from our sins.

[Brown Sect. 24.] *Makes known how Satan at first carried on his design to persuade People to be Ranters and Quakers.*

11 [Answ.] The persuasions of Satan we deny; and pra-
ses to our God who hath given us power to resist Satan in
all his temptations and persuasions, whereby he is made to
fly; and we are redeemed from that slavery and bondage
which in times past we were held, even by the power and
blood of the Lamb, under whose banner we now fight, and the
design of our King and Prince, Jesus Christ is, (whom we are
subjects unto, and are bound with him in a faithful covenant)
to destroy the works of the Devil, and to make war with him
arid to deface his glory, and lay his honour in the dust, and
and to take his Kingdome from him: that so the Kingdome
of our Lord Jesus Christ may be established in truth and
righteousness. And we are resolved in the strength and
Power of God, never to yeeld, but while we have life and
breath to follow the Captain of our Salvation, who is gone
before us, (and hath overcome the Devil,) from whom
we have received Commission to follow him, and though
our enemies be many, let them muster up all their forces,
and gather their strength together, even all the host of the
Dragon; and the Beast with his many horns, let them pull
on this hand, and on that, against the Lambs, we are not
afraid, neither can we be daunted, for we are assured in his
power and strength, even our Captain, Christ Jesus, that
we shall have the victory, though the Beast make war, and
and push against the Saints, and the Lamb, yet he shall no
more prevail, but the Lamb and the Saints shall get the vi-
ctory. And the Beast and the false Prophets, who have de-
ceived the Nations, shall be cast into the Lake of fire, burning
with Brimstone, there to be tormented day and night, for ever and
ever. Rev. 20. 10. and 101 mid. 02 vllan 2002 000 210 000 010 010 010
33 As for the rest of the lyes and slanders in this Section,
being raised out of the bottomless pit, and grounded upon
a false foundation, the ground and foundation being ta-
ken away, the building will not long stand, Satan is not di-
vided

vided against himself, neither doth he carry on his design by us; for we are the greatest enemies to the Devil and his design that have appeared for many years, which makes the Devil so much to rage, and stir up his Instruments to oppose and blaspheme the truth of God, though many know it not, but think they are doing God service, when indeed they are doing the lust and works of the Devil, as by their fruits is daily manifested, to the dishonour of the true God, and to the shame of Christianity.

As for his slanderous words, and speaking of *Frighting* people out of their sins, making some leave their lying, others their swearing, drunkenness, theft, or covetousness, and some for fear of Hell, run and cut off their silver lace, and ribbons, &c. *ber-taking themselves to answer life, abstain from grasshops, &c.*

To which I say, The ground from which he speaks I do deny, and his expression of frightening people out of their sins; But Repentance we preach, and the fear of God according to Scriptures, by which men depart from sin, for the fear of God is the beginning of wisdom, and the fear of God is a fountain of life to depart from the snares of death, and by the fear of God which we declare and preach, men do depart from iniquity, and by it do leave their lying, swearing, drunkenness, covetousness, &c. and many seeing the vanity of Apparell, do in the fear of God cast of needlesse, and superfluous things, as silver lace, and ribbons, and such like, which have been invented by the devilish, and earthly wisdom, to maintain the devils kingdom of pride, which makes the devill and his instruments to scoff and rage, because we cannot bow to their image of pride and vain-glory, nor respect the persons of the rich because of their gaudy attire. Therefore do they accuse us of not giving (as they say) civil respect unto men, when we see it is pride and deceit in them that would be respected, and that which is of the world, seeking honnor one of another, which Christ did not, neither respected he the persons of men; as his enemies did confess; and we who are subject to him do follow him as an example,

examples, and dare not give that honour to man, which belongs to God; but having spoken of these things before, I shall go on, and hast to an end of this stuff, being out of my life to wade in such mud and mire. And we are taught to live strictly, not onely to refrain from gross sin, but from every motion and appearance of evil, as by the true Light in us it is made manifest; and so this our departing from iniquity, and living soberly and righteously, is not onely from a Law, or Word without us, but by the true Fear of God placed in our hearts; and by the Law of the Spirit of life in Christ Jesus in us, as I have said before, and for saying *Thou* and *Thou* to every single person: and for children to say *Thou*, to Father or to Mother is no shame, (as this gainsayer would make it) but the practise of the children of God, as is recorded in Scripture.

And whereas he speaks of *taking away the honour due to the Creator, and giving it to the Creature.*

His ground is, because some go about to maintain that the Light within doth move the Creature to seek, and serve God &c. I say the Creature of himself can do nothing, as to the service of God, for it is God that works in us both to will and to do, and God having through Jesus Christ given unto every man light, or a measure of his spirit, (as Brown confesseth) this Light moving the Creature to seek after God, this is not to give honour to the Creature, but to the Creator, who worketh in the Creature a will and a desire to do the will of God. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the Truth in unrighteousness, because that which may be known of God is manifest in them, for God hath shewed it unto them. *Romans, 1. 18, 19.*

[Brown Sect. 25.] *Comprehends some of the Quakers Queries, with answers to them, and a return of some Queries to them.*

[*Answer.*] Darknesse cannot comprehend the Light, but the Light comprehends the darknesse; and in the Light his

his Answers and queries are comprehended: I shall not go about to reply to every thing in his pretended Answer, only some things I may take notice of, and hasten to attend, for it is below my life to wade in such thick dark stuff; but it is for the Truths sake, and the innocent ones, that I have undertaken this work, and am resolved to stand in the Power of God, for the managing of truth, and the cause of the innocent, against all opposers whatsoever.

In his first pretended answer to the first Query, pag. 43. about the Apostles Commission, concerning their being sent to Baptize, &c.

He saith, *Our Lord Jesus gave the Apostles their Commission* Math. 28. 18. 19. *And as to them, so to all others that teach men to observe all his commands, to the end of the World; and they who teach have the same Commission with the Apostles.*

To which I answer, For the first, *That our Lord Jesus gave the Apostles Commission* Mathew. 28. I grant. But for the other, *That as he gave it to them, so to all others that teach men to observe all his commands, &c.* I do deny. For Paul came after that Commission was given forth into the Ministry, and he taught men to observe all the Commands given to him in his Commission: *For I have not shunned* (saith he) *to declare unto you [all] the counsel of God,* Acts 20. 27. Here Paul sheweth that he had not neglected any thing given unto him; and yet he saith to the Corinthians, *That he was not sent to baptize, but to preach the Gospel*, now if that commission had extended unto all, as to baptize; Then surely, it would have been of force unto Paul; but by what is declared, it did not bind him as to baptize, as is declared, 1 Cor. 1. 17. And as for the third, *That they who teach have the same commission:* I grant, that those who are true Teachers and Ministers are commissioned by the same power, not from the letter or declaration of the Gospel, but by the Power and Spirit from which the Declaration was written; but that all who teach, and preach from the Scriptures, have the same Commission with the Apostles, I do deny; for there be many false Teachers, who have gotten a form of godliness, but want the

Power, and such are they that run, and the Lord never sent them, and doth not profit the people, but leads silly men and women captive laden with sin, and led away with divers lusts, ever learning, but never able to come to the true knowledge of God: For though many may be expert and skilful in the Scriptures, having them in their memory to talk on, as the Pharisees had, and as the false prophets, and false Apostles had; yet this doth not make them Ministers of the Gospel, nor commission them to preach; for it was not the outward declaration and writings of any that did commission and empower any of the holy men of God to preach, neither were they allowed so to do, without power from on high to commission them.

For example, many may be expert and skilful in the laws of *England*, or *Scotland*, and may know much, and yet if the Powers of the earth, do not give them Commission, and authority, they cannot act, either as Justice of peace, or in any other office, to execute those Laws; for if they should take upon them do to such a thing, the powers of the Earth would call them into question; even so all those who in their own wills in imitation from the Scriptures, do take upon them to preach or baptize, not having received power from on high, such I do deny; and let all such be assured, that the Lord will call them into question. And who hath required such things at your hands? But he hath shewed unto thee, *Oh man!* what is good, and what doth the Lord require, of thee, but to do justly, love mercy, and walk humbly with thy God, *Mica. 6: 8.* For it is neither dipping, nor sprinkling, or not dipping, that doth avail, but a new Creature; the heart the Lord calls for; a broken heart, and a contrite humble Spirit is a Sacrifice which he accepts of. Truth in the inward part the Lord desires, and calls for. Therefore awake, awake to righteousness and sin not. Arise from the dead, that Christ may give you light; Cease from Sin, and let every one that nameth the name of Jesus Christ, depart from iniquity.

An Answer to Browns QUESTIONS.

Br. Qu. 1. **V** Whether water, Act. 8:38. and Act. 10:47, 48. be to be taken for spiritual water, yea or nay?

Ans. I do not love to cavil about words, but shall be plain; I do believe that the Apostles did baptize some with water, but it was but that which must decrease; and they did excommunicate as well as baptize; but for any to imitate their practice in such cases, without their power and commission, I do deny such things, and such men are to be turned away from, as having a form, but not the power.

Br. Qu. 2. Whether the Apostles did well or ill in baptizing with water?

Ans. I shall not sit a judge over the Apostles in such things; only this I and many more may take notice, that Paul thanked God that he baptized none of them but Crispus and Gaius; and some few more, he seems to repent of what he had done, and says that Christ sent him not to baptize, but to preach the Gospel, 1 Cor. 1:14, 15, 16, 17. and in his Epistles declares of one Lord, one Faith, and one Baptism, Eph.

4. And as many of you as have been baptized into Christ, have put on Christ, there is neither Jew nor Gentile, bond nor free, male nor female, but all are one in Christ, Gal. 3:27, 28. and yet, more.

Br. Qu. 3. Whether they who own Christ and his Doctrine ought not so to receive Gospel Ordinances, as the Apostles did, to the end of the world.

Ans. That all who own Christ and his Doctrine ought to baptize with Water, I do not own, for then there would be many Baptizers; neither can I believe that all such ought to be baptized with Water, or that there is a necessity for it from that Scripture Matt. 28:18, 19. from which you Baptizers take your Commission, for as I have said, if that Commission had extended unto all, then Paul would from that have

have bin impowred to baptize; but he saith plainly, that Christ did not send him to baptize, &c. I shal not need to speak much more concerning the queries or Answers, most of them being about Water-baptism, and such like outward things, which in short I answer and say, That Baptism with Water was Johns Ministration, who saith, *One cometh after me whose Shoe-latches I am not worthy to unloose, he shall baptize you with the Holy Ghost and with fire, I must decrease, [mind that] but he must encrease.* And howbeit, Jesus baptized not, but his Disciples, and though for a time such things were used and practised by some, yet it was but a figure for a time, and those who were dead with Christ from the Rudiments of the World, *Why (saith the Apostle) as though living in the world are ye subject to Ordinances? touch not, taste not, handle not, which all perish with the using, Col. 2. 20, 21, 22.* as all visible things do, but the Word of God is eternal, and endures for ever, and the Saints who were grown up in the life and power of God, were dead to carnal sading things, and were looking after things that were durable, as saith the Apostle, *While we look not at the things which are seen (but baptism with Water is seen) but at things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal.* Consider of these things all you that are so much looking at outward things, What was the end of all the figures & shadows? Was not Christ the Substance? And those who witnessed the life & power of Christ manifested in them, by that life and power all the affections of the flesh was crucified, and the carnal part in man which upheld the visible Ordinances, blotting out the hand-writing of the ordinances that was against us, that was contrary to us, and took it out of the way, nailing it to his Cross, Col. 2. 14. and they witnessed the Son of God was come, the Bread of Life, and the Life was in them, and whosoever doth eat of this Bread shall live for ever, and whosoever doth drink of the Water that I shall give, (saith Jesus Christ) it shall be in him a well of living Water, springing up unto eternal life, and blessed be the Lord God on high, we have eaten of that Bread whereby

whereby our souls do live; and we have drunk of that Water whereby our souls are refreshed; and this treasure we have in Earthen Vessels; & this Fountain is never dry, but as a Wel of living water doth send forth fresh and pleasant streams, to nourish and refresh the plants of God. And as we have tasted of the large love and mercies of God, for *Sions* sake we cannot be silent, but as freely as we have received of the Lord, so freely doth the bowels and tender compassions of our Love flow forth unto others whom we see to be wandering astray, & groping in the dark, seeking the living amongst the dead, spending their money for that which is not bread, and their labour for that which doth not satisfie; inviting them; and as the Embassadors of the Lord in Christs stead, beseeching them to mind their souls welfare, and to return to the true light which shews them their miserable estates and conditions, that with it they may be led and guided to the Bishops of their souls; and this in the freeness of our Fathers love, without money or price, do we declare, neither coveting any mans silver or gold, but their souls good and welfare; and for all this are we despised and hated, as our Brethren the Ministers of Christ were.

And concerning Water-Baptism, and other outward things, I say, (as I have formerly declared) That if any one can say in the presence of God, that he hath a Commission and Power from the Lord to go and baptize with Water, let them go, I do not deny it; or if any tender heart for conscience sake do go into the Water, I shall not judge them for it; but I advise all such to beware of setting up a rest in that, or in any other outward thing, but to come up to perfection, waiting in the light, that the blood (or life of Jesus) may wash and cleanse their hearts; for I know you cannot be ignorant, but may know that Water outwardly cannot cleanse the inside, nor any other outward thing whatsoever; that which is outward can go no further then a cleansing of the outside, and except your righteousness do exceed that of the Scribes and Pharisees, you cannot enter into the Kingdom of God: Now you know (or may know if you search the Scriptures)

that the Pharisees made clean the outside, but the inside was not made clean; now if it must exceed theirs, then it must be within in the heart; for now is the Axe laid to the Root of the Tree, and every Tree that doth not bring forth good fruit, is to be hewn down, and cast into the fire. Therefore do I in the fear of God, and in the bowels of love, exhort ye the baptized people, so called, and all others whatsoever, who make a profession of the Name of God, to turn your minds from darknesse to the true light, which Jesus Christ hath enlightned you withall, which is the love of God unto you; to shew you what you are to refrain, and what you are to embrace, as saith the Prophet, *He hath shewed to thee O man what is good; and what doth the Lord require of thee, but to do justly, and love mercy, and to walk humbly with thy God?* This light in you all doth shew you that pride is a sin, and envy, wrath and malice, scoffing and scorning, drunkenness and reviling, and likewise evil thoughts, evil motions, and vile affections; these things you know to be evil, and as evil is discovered, it is your duty, and that which the Lord requires of you, to shun the appearance of evil, and to refrain from every wicked action. You likewise know by the true light in you, That love is good, and to live soberly and uprightly, doing unto all men as you would be done unto, these things the Lord in the dearness of his love, hath shewed unto you to be good; then mind your duty, what doth the Lord require of you, but to do the good according as it is made manifest in you? and so you will find peace and rest to your souls; but if you live in sin, and go on in your vile courses, and kick against the reproof, and despise the tender mercies of the Lord, assure your selves, though you make never so large and seeming profession, crying up the Ordinances and Commandments of Christ, yet this will not bring peace unto your souls; for it is not every one that saith, Lord, Lord; that shall enter into the Kingdom of God, but he that doth the will of my Father which is in heaven. Oh therefore come down to the little despised thing, the light that cryes in your consciences for equity, & reproves you for iniquity; give dili-

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gent eare to that still voice that is alwayes present with you in all places, at all times, evening, morning, at mid day, and at mid-night, in all companies, and in all occasions; this is present with you if you love it, to give you counsel and direction in all things, that you may walk worthy of the Lord; it is pure, according to its measure, and but one, and guides and leads out of *Babylon*, where confusion and trouble is, into love and union with the Lord, vvhether joy and peace is; but if you slight, hate, and rebel against the light, and choose your ovvn vvayes, and followv the imaginations of your ovvn hearts, then this light shall stand a Witnests against you, and condemn you at last. This I have vvritten in love to your souls, that you may in your life-time consider, and return unto him vvho hath long vvaited to be gracious unto you.

Given at *Leith* in *Scotland*, in the 9th.
Month, 1657.

Written by a Lover of Truth and
Righteousnesse, vvho vvaites
for *Sions* deliverance, and the
gathering in of the scattered
sheep into the Fold of true
rest, that they may rejoice
vvith him in the Fathers love,
vvho to the World is knowvn
by the Name of

Alexander Parker.

THE END.
